A BRIDE-BVSH.

OR,

A DIRECTION FOR MARRIED PERSONS.

Plainely deſcribing the duties common to both, and peculiar to each of them.

BY PERFORMING OF WHICH,

Marriage ſhall prooue a great helpe to ſuch,
as now for want of performing them,
doe finde it a little hell.

Compiled and publiſhed by WILLIAM WHATELEY,
Miniſter and *Preacher* of *Gods* WORD,
in *Banbury* in *Oxford-ſhiere.*

HEB. 13. 4.

Marriage is honourable among all men, and the bed vndefiled: but Whoremongers and Adulterers God will iudge.

LONDON,
Printed by *Bernard Alſop* for *Beniamin Fiſher*, and are to be ſold at his ſhop in *Pater noſter Rowe*, at the Signe of the *Talbot*.
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TO

HIS VERIE LOVING AND MVCH esteemed Father in Law, Master GEORGE HVNT, Pastor of *Collingburne Ducis* in *Wiltshire*, all happinesse be multiplied.

SIR, having preached a wedding Sermon some tenne or eleuen yeares since, and deliuered a copie thereof vnto a friend, I found it the last yeare published without my priuity. Hence I was occasioned to peruse certaine larger notes, which I had lying by mee of that subiect. Now seeing custome hath brought this inkie and paperie thankfulnesse into practise, the very subiect of this Treatise inuited mee to make tender of it vnto your selfe, to whom the Lord hath made me beholding for the greatest of all outward benefits, a good yoke-fellow, and a most contentfull and peacefull liuing in matrimony. Wherefore in this Epistle Dedicatory, let me take leaue (without the enuie of any) to put you in remembrance of that great happinesse, which God hath bestowed vpon you, in that you are the

son of a father, whom only the death of his persecutors, and of Queene Marie (*whose authoritie they abused in persecuting*) *did hinder from being crowned with the most honourable crowne of Martyrdome, & whom nothing could hinder from becoming a blessed Confessor, imprisoned, condemned to be burnt, & prepared for the fier, in testimony of the truth of God; but that the Sheriffes gentlenesse, in refusing to become an executioner, did preuent the fulfilling of the Chauncellors sentence, as my selfe haue often heard you relate (who were then of age to know the sufferings of your father, though not to consider the cause thereof), and as Master* Fox *hath set downe in his bookes of* Acts & Monuments *in the story of* Richard White, *& Iohn Hunt; which* Iohn Hunt *was your father. Since that time the Lord of heauen hath abundantly fulfilled his promise to your father, whose pouerty (by reason of the taking away of all his goods, & long imprisonment in Qu.* Maries *dates) was such, that at his death he had nothing in the world to bequeath vnto you but his Bible, a most fit legacie for a Confessor to his only son. But God that neuer forgetteth to shew mercy and truth, did quickly raise you vp most kind & true friends (three brethren of the worshipfull Family of* Kingsmils *in Hampshire, Master* Roger, *Master* Iohn, *and Master* George Kingsmil *if I forget not their names, as I haue heard you thankfully recording the) who did presently vpon your fathers death, of their own free will, & by their own labour and cost, procure your training vp in Merchant-Taylors Schoole in London; & after maintained you in the famous Colledge of Magdalens in Oxford, till they had procured you by their fauour, first, a Demies place, and after a Fellowes*

lowes place in that worthy foundatiõ. And laſtly, ceaſed not, till one of them had beſtowed vpon you that liuing, where now you haue liued for the ſpace wel-neare of 40. yeares, doing ſuch good ſeruice to God & his Church in the worke of the Miniſtery, as that all thoſe who feare God (whoſe teſtimony alone is worthy to be regarded), do ſpeak louingly & reſpectfully of you, & your ſelf enioy the bleſſednes of a middle eſtate (better than a Monarchy), where you haue neither bin fated with too much, nor ſcanted with too little, but haue found that golden mediocritie, which the Wiſe man prayed for, and which thoſe that haue, and haue withall (as you haue had) wiſdome enough to be content with it, do only know what it means to liue happily in this world. Now I bleſſe God, that vnwittingly directed my choiſe, to the houſe & linage of a Martyr in deſire, a Confeſſor in act; knowing that theſe titles (if we were not earthly minded) do farre exceed thoſe of Barons, Lords, Knights; and doe deriue a truer nobilitie & honor, & more excellent profit & benefit to their iſſue, than any of thoſe which the doting world (that ſees alone with the eye of ſenſe) doth more applaud & admire. Now therefore alſo I ſend theſe few lines vnto you, by way of thanks; for hauing educated for me, & beſtowed vpon me a moſt excellent & vertuous wife, whoſe price Solomon (who was wiſe enough to know the due worth of all things) doth far prefer to all the richeſt Pearles and Iewels in the world. And this haue I ſo much the rather done, becauſe I haue bin better able to ſhew what a good wife ſhould do, by finding the full dutie of a wife, in as exact cõpleatneſſe, as mortalitie can affoord, daily and continually performed vnto me in mine owne houſe; moſt eaſily therefore might I

ſet out a picture of that which is hourely conuerſant before mine eyes. Now the Lord of heauen bleſſe you with a proſperous and happy age, and remember his promiſe of ſhewing mercy to thouſands of them that loue him, and keepe his commandements, in ſuch a degree chiefly, as to be ready to giue their liues to the flaming fier, rather than conſent to the practiſe of Romiſh Idolatrie. And ſo with all the heartieſt acknowledgements of my debs vnto you, that an Epiſtle may deliuer, I moſt kindly take leaue, reſting euer

Your ſonne in Law to be in
all things commanded,
as your naturall ſonne,

WILLIAM WHATELEY.

TO THE CHRISTIAN READER.

CHriſtian Reader, Marriage hath ſcarſe more that vſe, then that accuſe it. Moſt men enter into this eſtate, and being entred complaine therof. They ſhould rather complaine of themſelues. It is an vniuſt thing, and a fruit of ignorant pride, to caſt the blame of our grieuances vpon Gods ordinances. I had beene happy (ſaith one) had I not been married. Then waſt thou fooliſh both before and ſince thy marriage. Vſe it well, it ſhall adde to thine happineſſe. We make bitter ſawce, and cry out that the meate is bitter. Thou liueſt in matrimony not after Gods direction, but the rules (crooked rules they be) of thine owne luſts, and then ſayeſt, Oh that I had neuer married, Oh that I were vnmarried! For ſhame keep ſilence, thy crying ſhewes thy diſeaſe. Thou art indeed married to an ill companion (thy wicked fleſh, that body of death, that old husband) and art peſtered with its brood, and neither ſeekeſt a diuorce from this tyrant, nor endeauoureſt to crucifie the wicked off-ſpring thereof. Hence

are thy woes; not thy Husband, not thy Wife, but thy pride, thy passion, cause all this annoiance, all this discontentment. I labour in this little Treatise to pleade the cause of marriage: not so much directly in speech, as in deed actually, by directing the married to the knowledge and practise of their duties, which would mend all. These whatsoeuer man and woman indeuour to follow, if they proue not marriage a solace to their soules, and refreshing to their other griefes, let me neuer but grieue.

These things I commend to thine vnderstanding, to thy life: vse them, and then say how thou speedest. I intended them at first for a few, and now communicate them to many. It is no vncharitable (I am sure) I hope, no vnprofitable deed. I desire thou shouldest make some vse of them, therefore I make them publike: if not, be ignorant and complaine still. I meane them not to the learned, that can find out better directions for themselues: but to those whose place is not too good to learne of the meanest Teacher: euen vnto men of the same ranke, as they for the most part were, to whom I spake them. If this worke profit, I am glad, then I know it shall please: howsoeuer, thou hast it Reader, and better shouldst haue had, if my store affoorded any better. I hope thou wilt not blame me for meaning well, and doing no harme. So I commend thee to the Lord.

Banbury, May 24.
1619.

Thine in the Lord,
W.W.

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   - 2. Due beneuolence, of which Chap. 2.
2. Some lesse principall: (the breach whereof notwithstanding) the couenant remaineth firme. These are

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2. Peculiar or proper to each:

1. To

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      1. His directions, and that by obeying him both
        1. In all things.
        2. Willingly.
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        1. Receiuing ſuch as are deſerued, fruitfully.
        2. Bearing ſuch as are vndeſerued, patiently.

An Aduertiſement of the Author *to the* Reader.

FOr my part, good Reader, I account it no ſhame to confeſſe and reuoke an error, and will therefore doe it plainly and without circumſtance. In this Treatiſe thou ſhalt meete with two poſitions, which I am conuinced by ſound reaſon to be erroneous. The firſt is, *the* * *ſinne of Adulterie diſſolueth the bond of Matrimonie*, which this inſuing argument doth, as I thinke, vngainſayably refute. Betwixt whom matrimoniall ſociety is lawfull, betwixt them the bond of matrimony remaineth vndiſſolued: for the lawfulneſſe of that ſociety dependeth vpon that bond as vpon the next and immediate cauſe thereof. Now betwixt man and wife after the ſin of Adultery, committed by either or both of them, matrimonial ſociety is lawfull: for who can doubt, but that a man or woman, hauing ſecretly ſinned in this kind, repenting of the ſinne, and keeping his or her owne counſell, may lawfully continue to giue due beneuolence vnto the yoke-fellow? Wherefore betwixt man and wife, after the ſinne of Adultery committed, the band of matrimonie remaineth vndiſſolued: and therefore the contrary opinion is falſe. The ſecond is, * *wilfull deſertion diſſolueth the bond of matrimony*; againſt which, this reaſon concludeth, as it ſeemeth to me, vnanſwerably. To put away a mans wife not for Adultery, is wilfull deſertion: for is it not all one whether he depart from her with a minde of neuer returning to her, or put her away

* Pag. 2. l. 20, 21, 22, & p. 5. l. 6, 7.

* Pag. 25. l. 28.

away from him with a minde of neuer re-accepting her? Now ſuch cauſeleſſe putting away a mans wife doth not diſſolue the bond of matrimony betwixt them: (yea, though hee ſhould marry one other alſo, which were an addition of Adultery to deſertion); for our Sauiour ſaith, that *He which marrieth a woman ſo put away, * doth commit Adultery*; which could not be, if the bond of matrimony betwixt her and the former husband were thereby diſſolued, wherefore at leaſt ſome wilfull diſſertion doth not diſſolue the bond of matrimonie. Vpon conſideration of theſe reaſons, I am forced to acknowledge the former opinions to be falſe, and therefore had giuen order to leaue them out in the re-printing of this Treatiſe, and had for that purpoſe ſent a paper to the Printer, wherein they were corrected: but he, loſing my paper, printed them as they be, not ſending me word thereof, till it was already done; wherefore I was willing to giue thee this aduertiſement, which may ſerue better to keepe thee from miſtaking with me, then if the former points had beene onely left out, or altered. So I commit thee to God, whom I pray to giue vs a right vnderſtanding in all things. Farewell,

*Matt. 19. 9. in the end of the verſe.

Septemb. 4. 1623.

From him that had rather confeſſe his owne error, then make thee erre for company.

Will. Whately.

A BRIDE-BVSH.

WEre it not growne out of custome to preach without a text, I should esteeme that course the most conuenient for meetings of this nature. For the duties of married persons (the theame, that best befits a wedding assembly) are not fully laid downe in any one place of Scripture; which yet from many places may well be collected into the bodie of one discourse. But lest I should seeme to affect nouelty, in recalling the long disused practice of antiquitie, I will take for the ground of all my speech, the words of the Apostle *Paul*, Ephes. 5. 23. where he saith:

The Husband is the wiues Head.

THis comparison affords one generall point; that man and wife stand bound to each other, in a mutuall bond of dutie. More is required of a man and woman after marriage than was before.

This estate, ingageth them to each other, in a reciprocall debt; the parcels of which (for their direction and helpe that are or shall be entred into it) I doe purpose at this time to declare vnto you; requesting alone one thing, that as a Wedding dinner, so a Wedding Sermon, may not be taxed for a little more then ordinary length and varietie; for why should any reasonable creature bee lesse willing to feed his minde than his belly?

Chap. I.

Shewing the first principall dutie of the Married, viz. *Chastitie.*

NOw then, that we may not lose our selues for want of order, I must needes ranke these duties into their seuerall kinds and heads, for the better helpe of mine owne and your memories. They are all of two sorts: some principall, & some lesse principall. The principall I terme those, which are of the very essence and being of matrimony; the lesse principall, those which are alone of its well being. *The breach of the former dissolueth the bond, the breach of the latter only disturbes the societie; if those be violated, the obligation is void, and the contract nullified; if those be obserued (notwithstanding other imperfections in inferiour matters) the bond for all that remaineth intire, though not without a world of vnhappinesse on both sides. These maine duties are only two; *Chastitie and due benevolence.* The restraining of themselues from all other persons, and

Marriage duties of two sorts, principall lesse principall.

**Error Retracted vide Aduertisement to the Reader*

and the communicating of themselues each to other. For the first of these two: The couenant that passeth betweene yoke-fellowes, doth make it vtterly vnlawfull for them vpon any occasion, at any time (whilest the couenant remaineth in force) to giue their bodies to any other in all the world, besides themselues; therefore the Scripture calleth all other, strange flesh: euery man is a stranger to the woman, and euery woman to the man, besides the owne yoke-fellow. And for this cause *Salomon* aduiseth, saying, *Let her brests* (speaking of the own wife of youth) *satisfie thee continually*; for *why* (saith he) *my sonne, shouldest thou imbrace the bosome of a stranger?* and might not he haue said likewise; for why my daughter shouldest thou suffer a stranger to imbrace thy bosome? Indeed this duty is so manifest, that no man can pretend ignorance of it. The Law of God, the Law of Nature, the Laws of all well-ordered societies doe enioyne it. It is written in euery mans breast, and none can chuse, but reade it in his owne conscience, if long continuance in wilfull sinning haue not put his eyes quite out. Was not marriage appointed to preuent whoredome? how then should it be tollerable for the married persons to commit whoredome? Is not this contrary to the very end of mens liuing apart in families? Doth it not vtterly ouerthrow the orderly societie of a Commonwealth? Doth it not transforme men into the sauage rudenesse of the bruit creatures, where no young almost can know his sire? Yea, hath not the Lord in his Word threatned it with fierce threat-

Chastitie, the first principall duetie of the married.

Pro. 5. 19, 20.

Heb. 13. 4. nings? *Whoremongers and adulterers God will iudge.*
Iob 31. 12. *This is a sinne that will roote out all a mans encrease.*
Pro. 6. 33. 5. 11 *This will bring such a blot vpon his name, that shall neuer be taken away. This shall consume the flesh and the body* with stinking diseases. This will bring hardnes vpon the heart, and ruine vpon the state, and damnation at last vpon the soule; for no adulterer shall
1 Cor. 6. 9. inherit the Kingdome of heauen, saith the Apostle. Yea, this is a capitall crime, which as it makes a dissolution betwixt the married people, so deserueth, that there should be a dissolution made betwixt the soule and body of the offender, that for filthy pleasure sake, would aduenture at once to trample vnder foote, all the authoritie of God and man, and all Gouernours. The Law is expresse
Deut. 22. 22. this way; *If a man finde a married woman in a towne* (where she might haue helpe against his violence, if she would haue cryed out against it) *and lye with her, they shall both be put to death.* For my part, I see not, but that this Law doth binde all Christian Magistrates to its due execution, as wel as it bound the Iewes. For the lawes that take order for the punishment of morall offences (as being necessary appendances of the Morall Law), must needes in reason reach to as many, as the law it selfe reacheth: for euery of the ten Commandements bindeth the Magistrate to punish the violator of it with due punishment, as well as it tieth other men not to violate it; and no punishment is to be accounted due or condigne, but that which the Lord himselfe, hath shewed himselfe in his Word to account condigne. Let any man shew any reason

why

why it should be thought lesse sinfull for a Christian to commit adulterie, than for a Iew: and if the sinne be as great and greater in Christians, can any vnderstanding imagine, that the punishment of the sin should be lesse in our times than theirs? And as for this sin, it doth (as I intimated aboue) vntie the knot of marriage, and annihilate the couenant first made, by so palpable breaking of it, so that the party wronged, is free from the Law of his husband or wife, and at his or her owne choyce, whether he or she will accept againe of such a perfidious and vntrustie yoke-fellow: for our Sauiour himselfe, that vtterly disalloweth other quarreling diuorces, doth yet plainely enough allow diuorce in case of adulterie. But if it be demanded, whether the partie wronged may lawfully admit the wrong-doer againe, after the offence knowne? I answer; that in case the offenders (hauing been ouertaken through tentation, or perhaps hauing presumptuously offended) shall by apparant signes of repentant sorrow, make knowne their true desire of amendment, and purpose of reformation, then it is very conuenient, that this offence also be pardoned by the yoke-fellow. For the greatest lone should bury the greatest wrongs, so farre as God forbiddeth not to bury them: and we reade not of any commandement, enioyning the wronged person to make a finall separation; wherefore that most feruent and abundant loue of the married, should inable them to passe by this most grieuous and inexcusable iniury. But againe I say, that if the party delinquent shall impenitently persist in

Math. 19. 9.

his transgression, and declare himselfe to be a person irreformable, then the partie wronged, is bound in conscience, if he can conuict it, as to complaine of the sinne, so to withdraw himselfe from the sinner, and to seek in an orderly manner, to bee parted from a person liuing so disorderly. For to what end should our Sauiour allow diuorce on this occasion, if he would not haue it vsed in such a case as this? wherefore let all married persons resolue vpon it, as a chiefe part of their dutie, that whatsoeuer their carriage hath beene before, yet after the making of this bargaine, they will neuer suffer any strength of desire or violence of allurement, to cast them into so deepe a forgetfulnesse of the commandement of God, the Lawes of their Country, the light of their conscience, the couenant of their marriage, the person of their yoke-fellowes, the honour of their bodies, and the safety of their soules; as to offend God, disobey the Magistrate, scandalize the Church, wrong the yoke-fellow, pollute their bodies, and damne their soules; and all this for the attainement of a short, momentany, impure, brutish, and sensuall pleasure; or for the satisfying of a foolish, sinfull, shamefull, vnreasonable and vnbridled passion, which will neuer so be satisfied: for alwaies lust will prooue the more tyrannicall, by how much it is more yeelded vnto. This is a burning fier: O let no man, let nó woman, goe about to cartie it in their bosome, and dreame of not being burned. This is scorching coles, let no man venture to walke vpon them in a false conceit of being safe from harme by any

Pro. 6. 27, 28.

any care that he ſhall vſe. *Hee that committeth adulterie with a woman, is deſtitute of vnderſtanding* (ſaith wiſe *Salomon*), *and he ſhall not be innocent that toucheth her.* Carry this ſentence euer in minde, and let not any tentation hereafter haue power to make thee forfeit thine innocency, and ſhew thy ſelfe a foole. But that married perſons ought to liue chaſtly in marriage, all will yeeld; only ſome may perhaps pleade weakenes, and ſay, that they would, if they could, but are not able. To whom I ſay, that if indeed they be willing to performe this duty, it ſhall not be hard to get power. No directions can auaile to reforme the wilfull ſinner, but to him that deſireth not to ſinne, a way may be ſhewed of attaining his deſire, and this vertue of chaſtity may be gotten, if men be ſo truly deſirous of it, as that they will carefully labour for it. And for an introduction vnto thoſe directions, which we haue to giue in this point, let this one thing bee obſerued, that there are ſome men and women that bring their bodies vndefiled vnto marriage. To theſe it will proue more eaſie to remaine pure in it. Others haue polluted themſelues by whoredome before their entrance into this eſtate, and theſe ſhall finde, that marriage will more hardly make them honeſt after their entrance: for marriage is like ſalt, that will preſerue ſweete meate from tainting: but can not reſtore tainted meate to its former ſweetneſſe. Wherefore thoſe that haue beene ſtained with vncleanneſſe before, muſt purifie themſelues from that defilement, by frequent confeſſing and hearty bewailing before God, their former lewd behaui-

Pro. 6. 32.

our

our, elſe marriage will neuer preuaile to containe their deſires within compaſſe. Repentance (I meane, acknowledging and lamenting their ſinne before the Lord in ſecret, with an earneſt crauing of pardon, for the merits ſake of Ieſus Chriſt) will make a foule heart faire; otherwiſe a filthy ſoule, will make marriage it ſelfe alſo filthie. But now to the matter we were about to ſpeake of: a man that hath either come cleane vnto marriage, or elſe vnfainedly repented of his former vncleanneſſe, ſhall be ſtrengthened againſt adultery, by the practice of theſe things following. Firſt, a conſtant and conſcionable care of performing priuate religious exerciſes (*viz.* reading, praying, meditating, and the like) will ſo purifie the heart, and ſweeten the ſoule with diuine comforts, and mortifie the fleſh, and confirme the ſpirit of grace, and beare downe all contrary tentations, that by meanes of them, a Chriſtian man ſhall become conquerour ouer thoſe ſinnes, which otherwiſe ſeeme moſt vnconquerable, whileſt a man takes leaue at leaſt to grow negligent and ouert in them, if not for a ſpace, to omit them altogether. Prayer and meditation will breede wiſedome, and wiſedome entring into the ſoule, will preſerue a man from the ſtranger that flatters with her lips. The Word of God digeſted by praier and meditation, will be as a ſword in the hand of a valiant man, to cut off the neck of theſe luſts, as faſt as they make head againſt the ſoule. Eſpecially, a man giuen to this ſinne, muſt oftentimes reade and thinke, of thoſe portions of Scripture, that tend to condemne, diſgrace, threaten

Meanes of chaſtitie, firſt, conſtancie in priuate exerciſes of Religion.

ten this ſinne, and muſt often and ſeriouſly muſe of the groſſeneſſe, filthineſſe, and dangerouſneſſe of this ſinne, and muſt often make his peculiar petitions to God for ſtrength, aſſiſtance, and power againſt this ſinne; and thus arming himſelfe moſt ſtrongly, where he findes himſelfe moſt weake and apt to be ſooneſt wounded, hee ſhall bee ſure to eſcape theſe wounds.

2: *Painfulneſſe in a Calling.*

Secondly, painfulneſſe in ones calling, muſt diuert the mind from all inflaming fancies, and muſt finde the ſoule and body both ſo much imployment, in things of a lawfull and vſefull nature, that there may bee no leaſure for the purſuit of ſuch wicked and vnlawfull conceits. It is certaine, that an idle perſon, if occaſion and his bodily conſtitution ſerue, will at laſt proue adulterous: but the diligent hand, ioyned with hearty prayer to God, will preſerue a man (at leaſt a married man) pure and vndefiled. The moſt amorous of all the band of amoriſts (the Poets) felt and confeſſed this to be ſo. Take idleneſſe away, ſaith he, and luſt will haue no dart to wound withall. And great cauſe that it ſhould be ſo: for paines in a Calling, will conſume a great part of that ſuperfluous nouriſhment that yeelds matter to this ſinne. It will turne the bloud & ſpirits another way, that there ſhall be no need of ſeeking ſuch an vnlawfull iſſue. It will take vp the mind with profitable thoughts, and leaue no roome for thoſe impure imaginations, that kindle the body to commit this enormous crime. And as a bird that is flying vp and downe, defeateth the fowlers deſire of hitting her, for he cannot

tell how to take a iuſt aime againſt her, ſo long as ſhe continueth in motion; ſo Satan knowes not how to make his tentations of this kind faſten vpon a buſie perſon, I meane, a man that is euer taken vp with honeſt occaſions. Yea, the man that keepes himſelfe within the waies of his calling, remaineth vnder the guard of Angels, who are carefull & able to chaſe away the impure ſpirit, from raiſing vp in them impure cogitations. Wherefore let euery man that longeth to be free from this offence ſhun idleneſſe, and imbrace buſineſſe: let him chooſe to himſelfe a ſet Calling wherein to walke, and let him giue diligent attendance vpon his Calling; let his hand or head, or both, be ſtill ſet a worke in ſome thing that belongs to his vocation; and when his Calling (I meane his particular Calling) ceaſeth to require or neede his preſence, let the workes of his generall calling (ſpecially thoſe acts of religion formerly mentioned) take vp his mind and thoughts, ſo ſhall he be ſure to ſaue himſelfe from the danger of this wickedneſſe.

3. *Temperance in dyet.*

Thirdly, temperance in diet muſt be called in, to the aide of chaſtitie of body: it is eaſie to put out the fier by with-drawing fuell, at leaſt to keepe the flame within the chimney, by laying on no more matter then will ſerue the turne. Fulneſſe of bread will make a man a Sodomite, that is, tenne times worſe then a beaſt: but moderation will keepe the body vndefiled. There ſhall not be matter for Satan and luſt to worke vpon, if at any time they ſtriue to bee medling for hurt. The belly and groyne, you know, are neere neighbours; he that ſtuffes

ſtuffes the one, prouokes the other; he that moderates the former, keepes the latter alſo in good temper. When the bloud and ſpirits are inflamed with meate and drinke, not alone the body is apter to entertaine the impreſſions of luſt, but the ſoule alſo is vnable to conſider of any good thing, that ſhould repell ſuch motions: but a body kept from fulneſſe, yeelds it ſelfe to the ſoule with more eaſe, and will not reſiſt good cogitations. Let him therfore be duly ſparing in his food, that deſireth to be chaſte in his marriage; and know that it is a compendious way of abridging ſenſuall delights, by beating downe the body, whoſe members are the inſtruments of ſuch delights.

Fourthly, he that would be free from adulterie, muſt ſhunne the corner of the harlots houſe, and not come neere the place (if he can chooſe) where ſuch one dwelleth, as might cauſe him to offend: he muſt reſolutely debarre himſelfe the ſocietie of ſuch, as his heart is carried after in this kinde, and keepe himſelfe preciſely from places, times, companies that may ſolicite; and to that end he muſt reſiſt by prayer, the firſt motions of this wickednеſſe, and cut downe the very inclinations of ſinne, in their firſt greenneſſe. Our Sauiour wiſheth to pull out the eye, and cut off the hand; that is, to mortifie the ſenſes, and not giue them leaue to practiſe any inferiour kind of wickedneſſe. When *Salomon* had ſaid, that he was void of vnderſtanding, that did commit adulterie, he addes further, he ſhall not be innocent that toucheth her. Dalliance will breede whoredome vnauoidably,

4. Shunning occaſions.

Matth 5.29.

Prou. 6.29.

and vnſeaſonable company and place, will almoſt inforce to dalliance. Wherefore a man muſt preſerue his innocencie from the groſſe act of euill, by ſhunning al manner of dallying, and ouer-familiar geſtures, that may carry a ſhew, or beare a ſuſpition of ill meaning, or perhaps procure an ill meaning, though none before were there; and that he may keepe himſelfe from touching her, hee muſt flee from her, and be farre away from the pits ſide, that
1 Cor. 6. 18. might deuoure him. Fly fornication (ſaith the Apoſtle. There is no preuenting of this ſinne, if a man will giue himſelfe leaue to conuerſe with ſuch perſons, and ſeek after ſuch places and ſeaſons,
Gen. 39. 10, 12 as may inuite him to commit it. Did not *Ioſeph* runne away from his ſoliciting Miſtreſſe, not conſenting ſo much as to bee in her company? The ſenſes worke vehemently in the preſence of their obiects, and by vehement working, doe hinder the minde from bringing to remembrance that, that ſhould preuent yeelding. And if any man will tempt himſelfe, by running to the place where hee may ſinne, is it any wonder if God doe puniſh his preſumption, by giuing him ouer to commit ſin? Hee turneth from God to luſt, that ruſheth vpon the occaſions of luſt; and muſt not God then in iuſtice turne away from him, and turne him ouer into the hands of luſt? Shunne therefore with all diligence, all opportunities of this wickedneſſe; eſpecially ſhunne (as a rocke) the company of a perſon apt to tempt, or to be tempted; and conſider, that euen cold water will become hot, if it be ſet too neere the fier. And theſe directions are ſuch, as agree

gree to all equally, married and vnmarried : the first shewing spirituall ; the three last, naturall helpes against this abomination.

5. The due enioyment of matrimony.

There remaineth another helpe peculiar to the married persons, and that is the due and lawfull enioyment of marriage. The ordinances of God faile not to effect the things, for which he appointed them, if our abuse of them doe not hinder their working and efficacie. Now God hath ordained matrimony to preuent whoredome, euen in those that want the gift of continency ; that is, of restraining their passions in this kinde. Wherefore let marriage be vsed as it ought, and the married shall not misse of this effect thereof. Indeed the Popish speake absurdly, in calling this the Sacrament of chastitie : but we may without all errour affirme, that it is an effectuall meanes of procuring the vertue of chastitie, to such as order themselues aright in it. Wherefore know, that it is a principall meanes of liuing purely in this estate, to enioy it moderately and holily. And so I haue shewed you how you may bee honest in spight of corrupt nature ; follow these rules, and the bed of marriage shall be kept in puritie and honour. And of chastitie, one chiefe dutie of the married, so much. Let vs goe forward to the second, which is due beneuolence ; intreating you to take notice, that what shall be there spoken, will bee exceeding helpfull to this first dutie also ; for there we must teach you the lawfull fruition of marriage, that you may attaine to the vertue of puritie, one speciall end of marriage.

CHAP. II.

Entreating of the ſecond principall dutie of the married: Due Beneuolence.

The ſecond principall duty of the marryed, Due beneuolence.

THe married are bound in conſcience to afford to each other, a mutuall inioyment of each other, according as either of their needes ſhall require. The Scripture is as plaine this way as may bee.

1 Cor. 7. 3. *Let the man giue vnto the wife due beneuolence, and alſo the wife vnto the husband.* The word ſignifieth, indebted beneuolence. It is a debt you heare, and all debts muſt be paid, when they be required.

Matth. 19. 6. Thoſe whom God hath ioyned (ſaith our Sauiour) let no man put aſunder: and againe; Man ſhall cleaue to his wife, and they twaine ſhall be one fleſh. And againe the Apoſtle,

1 Cor. 7. 4. *Let them not defraud each other*: and yet againe, *The wife hath not power ouer her own body, but the husband; neither hath the husband power ouer his owne body, but the wife.* It is not in the power of either of them, whether or no they will liue each with other: but they are bound in conſcience to doe it, and cannot without grieuous ſinne deny it. Marriage is fruſtrate, if this dutie be not performed, and the ordinance of God made vtterly voide, vnleſſe thoſe that liue in it, doe carry themſelues according to his appointment this way. I deny not, but that there may be a time of ſeparation for ſome good ſpace together, either for the publike ſeruice of the country, or for needfull priuate affaires, ſo that it be

be with consent and vpon good grounds: but for a man or a woman to leaue each other, totally or finally, with a minde of not returning againe to the former societie, is euen (I thinke) as bad as whoredome, or at least it is wel-neare an infallible forerunner of whoredome. Therefore the married must obserue, that they are both bound vnto God to liue with each other, and to giue themselues each to other this way (for this societie of theirs is no pollution, as some haters of marriage (but louers of whoredome) haue falsly iangled): How should their matrimony be otherwise a meanes of preuenting whoredome? how should it else be any way helpefull vnto them? how should it indeere their affections? how should it be a comfort of their liues? how a furtherance to their better glorifying of God? yea, how else should they be Gods instruments of impeopling the World, and increasing the number of mankind? and how else should they be called one flesh?

Rules of marriage societie.

But let vs consider a little, what rules they must follow in this their societie. Foure things must be regarded about it: *viz* that it be sanctified, seasonable, temperate and willing.

1. It must be sanctified.

First and chiefly the societie of the married must be sanctified, that is, made holy and lawfull vnto them by the Word of God and prayer. They must be both informed by the Scriptures of the lawfulnesse of that their coniunction. For God hath said, *Let euery man haue his owne wife, and let euery woman haue her owne husband.* And againe: *Marriage is honourable amongst all men, and the bed vndefiled.*

1 Cor. 7. 2.

Heb. 13. 4.

vndefiled. So that there wanteth not ſufficient warrant in moſt expreſſe words, to authorize the conſcience of any man, to take to himſelf the benefit of this ordinance, and a good man muſt not alone do that, that is good; but doe it alſo with, and out of a ſtead-faſt and well grounded aſſurance that it is good. And beſides this due information of the lawfulneſſe of marriage, it is requiſite that they do ſolemnly craue the good leaue of God, for the enioyment of this his ordinance, and alſo his ſpeciall bleſſing vpon it, not forgetting withall to returne him particular thankes for his infinite goodneſſe, in prouiding this neceſſary meanes of mans encreaſe and comfort. This point is not to be denied of any, that will not deny the authoritie of
1. Tim 4 3. *Paul*; for he doth expreſly affirme, that marriage as well as meat and drinke, is ſanctified by prayer and thankſgiuing. As therefore it were a brutiſh profaneneſſe for any man, to ſit him downe to his table, as an horſe to the manger, and cram himſelfe with viands without crauing the licence and bleſſing of God firſt, and to returne againe thence, as a Fox from his prey, without returning any praiſe to the hand that gaue him foode and appetite: So it is likewiſe a great licentiouſneſſe for married people, as it were bruit beaſts, carried forward with the heat and tide of their vnruly appetites, to come together in marriage, forgetting or neglecting to requeſt the Lords good will and bleſſing, and to giue him due praiſes, for that his neceſſarie and beneficiall ordinance. Doth not euery mans priuate wel-fare, and the publike alſo for the moſt

moſt part, depend in a manner altogether vpon the ſucceſſe of this ſocietie ? The hope of poſteritie, the ſtay of old age, the comfort of weakneſſe, the ſupport of euery mans houſe and name, together with the flouriſhing and populous eſtate of euery Church and Common-weale, doth euen hang vpon the fruit of matrimony: For if God ſend barrenneſſe, or giue either monſtrous or wicked children; how great is the diſcontent in the former caſe, the vexation and torment in the latter ? and if many families (as it were ſeminaries) bee either empty of plants altogether, or peſtered vp with crooked and crab-tree plants, how ſhall the Orchyards of the Church and Commonweale, bee ſtored with good and wholeſome trees ? how then can any man eſteeme it more than needs, to craue Gods bleſſing, in a thing wherein it ſo neerely concerneth him to attaine it? Surely we ſhall but prouoke his curſe againſt vs, when we either forget it as needleſſe, or contemne it as ridiculous, to make our petitions vnto him, for his bleſſing in any particular matter. Yea, whereas marriage is inſtituted in part, for the ſubduing of inordinate deſires, it cannot bee auaileable for that purpoſe, vnleſſe the Lord doe giue it that efficacie : and how can wee expect that he ſhould giue it, if we take ſcorne to begge it, or be thankfull for it ? yea certainly, the men that vſe marriage in a brutiſh manner, not ſeeing God in it, nor ſanctifying it by theſe meanes vnto themſelues, ſhall become thereby more licentious, more outragious, more luſtfull, more impudent, then euer they were before marriage : for

what would be profitable to the ſoule in the holy and orderly vſe of it; in the abuſe will euer proue as hurtfull on the contrary ſide. Wherefore let no man ſcoffe at a duty plainly commanded by God, but know, that thou haſt no intereſt to touch thine owne wife, or thine owne husband, till thou haue done thine homage to God in prayer, and returned to him the tribute of thankes for this benefit, which toucheth thee ſo neerely, as the hope of poſteritie: and him, as the encreaſe of his Kingdome. And if you will be Chriſtians, be ſo in good earneſt, and vſe all things Chriſtianly and ſanctifiedly, and learne to know the force and fruit of prayer, euen in all things. And ſo much for the firſt rule of due beneuolence, it muſt be ſanctified, without which, propagation and chaſtitie, the two chiefe ends thereof, will either not be attained at all, or not with comfort.

2. Temperate. It muſt further be temperate, I meane, ſparing. Men and women are reaſonable creatures, and therefore muſt remember, that God hath ordained matrimonie, not for pleaſures ſake chiefly, but for the encreaſe of mankind, and not to enkindle luſtfull deſires, but to quench them. We muſt, I confeſſe, take great heede of laying ſnares vpon mens conſciences, in matters of this nature; and muſt be very careful not to bind them, where God himſelfe hath not bound them. Now for the Scriptures, they doe not ſet to men any particular limits in this matter, but alone in generall, they commend vnto vs ſobrietie and moderation, and acquaint vs with the true ends of matrimonie. Now this is a certaine,

certaine, and an vniuerſall rule, that the quantitie of euery thing, muſt (as neere as we can) be fitted to the end. Health, and ſtrength, and comfort are the ends of food, therefore ſo much muſt be eaten (and no more) as will ſerue to the procuring of health, and ſtrength, and comfort. Warmth and comlineſſe be the ends of attire; therefore ſuch, and ſo much muſt be vſed, as will ſerue for warmth and comlineſſe. The ſame rule muſt be conſidered of, and applied to the preſent purpoſe of matrimonie. The married muſt not prouoke deſires for pleaſures ſake, but allay deſires, when they prouoke themſelues. They muſt not ſtriue by words and geſtures, to enflame their paſſions, when were it not for ſuch inforcements, they would be coole enough. But when ſuch paſſions are of themſelues moued, then muſt they take the benefit of their eſtate to aſſwage them, that for want of iuſt ſatisfaction, they may not be troubleſome to them in the duties of religion, and of their callings. In a word, marriage muſt be vſed as ſeldome and ſparingly, as may ſtand with the neede of the perſons married: for exceſſe this way doth weaken the body, and ſhorten life: but a ſparing enioyment would helpe the health, and preſerue the body from diuers diſeaſes in ſome conſtitutions. Exceſſiueneſſe inflameth luſt, and diſpoſeth the perſons ſo offending to adulterie. Moderation kils luſt, and is a great furtherance to puritie. Exceſſiueneſſe breeds ſatiety, and makes them each weary of other, deſirous of ſtrangers; moderation indeareth them each to other, and breeds contentment in themſelues. Ex-

ceſſiueneſſe diſables them, without much vnquietneſſe, to endure ſeparation vpon iuſt cauſes; moderation makes it eaſie to abſtaine when neede requireth. To conclude, exceſſiueneſſe hinders procreation; but moderateneſſe is an helpe to fruitfulneſſe. Wherefore the former generall rule muſt be carefully obſerued, and the married muſt no oftner come together, then for the extinguiſhing of this paſſion ingrafted in the body, when it would otherwiſe become troubleſome to them in their callings. If the fancy, and imagination, and corruption prouoke deſires, the body not needing, nor inforcing them; not marriage, but praier & humiliation muſt heale this diſeaſe: but when the motions ariſe from the bodily temper or fulneſſe, the marriage bed was ordained for a remedy againſt ſin, & to that end muſt be enioyed. To incite themſelues by mutuall dalliances for pleaſure ſake, and awake the ſleeping paſſions, which nature had laid to reſt, this is a fault, euen betwixt yoke-fellowes, vnleſſe it fall out, that the ones neceſſitie require the other to pay the debt of due beneuolence: for this is to be intemperate in Gods ordinance, as thoſe that make themſelues thirſty by eating ſalt meates. But to ſatisfie the naturall deſires, when vnprouoked, they tend to vnrulineſſe, this is a duty betwixt yoke-fellowes, and this is the temperate enioyment of Gods ordinance, as for a man to drinke, when labour or other occaſion hath made him thirſtie. Now the ſanctified vſe of marriage, will alſo procure it to be temperate; but they ſeldome faile to exceed their bounds, that regard not

to

to make their ſocietie holy by prayer and thankſgiuing, as was ſaid in the former direction. But this ſocietie muſt haue a third rule, requiring a third propertie thereof: it muſt be ſeaſonable, with a due diſtinguiſhing of the times of ſeparation, from the times allowed for that purpoſe. When it is with women after the manner of women, in their vſuall naturall courſes; then muſt they not take the ſame libertie, that at other times. Yea, if vpon extraordinary occaſions of weakeneſſe or child-birth thoſe courſes continue a long ſeaſon (as it is recorded of a woman that had an iſſue of bloud for diuers yeares), they are for that ſeaſon debarred their mutuall benenolence in this kinde. Theſe be ſeaſons when God and nature ſeioine the man and wife in this reſpect. For women being made more for fruitfulnes, were to be more moyſt and cold of conſtitution then the man: hence their naturall heat not ſeruing to turne their whole nouriſhment into their owne ſubſtance, yeeldeth ſome ouer-plus for the nouriſhing and cheriſhing of their fruit within them. And this ouer-plus of nouriſhment muſt needs find (if they enioy their health) at ſeaſonable times, its ſeaſonable euacuations ordinary euery moneth, for the ſpace of foure, fiue or ſixe, or ſeuen daies, more, or fewer, according to the diuers conſtitutions of the parties, or extraordinarily at extraordinary times, ſpecially in the caſe of lying in after child-birth, continuing for foure, fiue, ſixe, or ſeuen weeks, and in ſome longer, as their conſtitutions alſo are different. Now in any of theſe times, and vpon any of theſe

3. *Seaſonable.*

Matth. 9, 20.

occaſions, it is ſimply forbidden to the husband, to conuerſe with his owne wife in this kinde. This is plaine in the Law, Leuit. 15. 19. 25. alſo Chap. 18. 19. Chap. 20. 18. of all which places it is needfull, that married people ſhould take due notice. This is one of the ſinnes alſo condemned by the Prophet Ezekiel, *In thee* (ſaith he) *they haue vexed a woman, that was ſet a part for pollution.* It is alſo one of thoſe faults, for which the Canaanites did ſuffer that fearefull deſtruction from Gods hand, becauſe amongſt other things that God deteſteth, they did not containe themſelues from women in theſe ſeaſons. Indeed when nature beſtowes her ſelfe, in the neceſſary vnburthening her ſelfe of ſuperfluities, there can be no due ſeaſon for actions tending to a quite contrary purpoſe. And the Lord in making this conſtitution, doth ſeeme to haue aimed at the good of poſteritie chiefly: for if it ſhould fall out, that vpon ſuch vnſeaſonable conuerſation, any iſſue ſhould follow, needs muſt the child inherite moſt miſerable diſeaſes and vnhealthfulneſſe; and God would not that any mans deſires ſhould be ſo vnbridled, as to ſeeke poſteritie then, when he muſt needs make them vnhappy in the very firſt inſtant of their being. Wherefore alſo it muſt needs be the duty of women, to make known their eſtates vnto their husbands in this caſe, for that is a moſt vntimely and wicked ſhamefaſtneſſe, that makes a ready way to the committing of ſinne againſt God, and polluting of their marriage bed. Indeed it is moſt times found, that women (I know not vpon what ground; for the more truly the naturall

Ezek. 22. 10.

Deut 18. 19. 24

turall cauſe of this matter is knowne, the leſſe can it poſſible turne to their diſparagement) are much diſpleaſed with the laying open of theſe points; and there want not men alſo, that partake with them in this fond, and verily (to ſpeake of it as it is) impious and ſinfull ſhamefaſtneſſe. For what? ſhall we dare to thinke it vnfit plainely to diſcouer that, which God himſelfe in his Scriptures doth plainely diſcouer? An immodeſt modeſty muſt that needes bee eſteemed, which would caſt the blame of immodeſtie vpon the pen of the holy Ghoſt: and doubtleſſe, either God for writing is immodeſt, or the Miniſter is not immodeſt for ſpeaking theſe things plainly. This fault was by God condemned to the puniſhment of death, Leuit. 20. 18. Can the Miniſter then be faithful, if vpon neceſſary occaſions, he declare not the fault with ſuch plaineneſſe, that all may know it, and auoid it? Beare then with neceſſary openneſſe, and beare with Gods Meſſenger doing Gods meſſage as perſpicuouſly, as God hath reuealed it in his Word. And for women, ſeeing it is their glory to be fruitfull, let them not be offended, that one naturall cauſe of their fruitfulneſſe is made manifeſt. To ſay that they may be wiſhed to reade theſe things at home out of the Scriptures, is to ſay nothing to the purpoſe: for what if they cannot reade? or what if they will not? or what if reading, they be of ſo thicke capacities, that they cannot vnderſtand? Shall the Miniſter haue ſo diſcharged his Office of giuing men warning that they ſinne not, by ſaying they may reade it? But if any will (for all that

that can be ſaid) take offence at this moſt neceſſarie and faithfull openneſſe (for obſcene ſpeech or matter here is none), they ſhal rather argue themſelues guiltie of the ſinne they would not haue knowne; or willing to continue committing the offence, they would not haue diſcouered: then proue it any way euill to teach that plainely, which God hath plainly reuealed to be knowne of all men; becauſe there is ſcarce any aliue, whoſe conſcience it may not concerne ſooner or later to know it. In fine, this we muſt needes ſay, our duty is to ſpeake the whole truth, yours to heare it willingly; and if you cannot bring your hearts vnto it, yet muſt we make you heare it whether you will or no. None offence of men muſt make vs conceale, what the Lord of heauen would haue reuealed.

4. *Willing.* But a fourth direction muſt be giuen to the married in this point; Chearefulneſſe and Willingneſſe muſt euermore accompany their meetings: neither muſt they denie themſelues each to other in conuenient times, nor yet yeeld themſelues with grudging and frowardneſſe, but readily, and with all demonſtrations of heartie affection. The Scripture teſtifieth ſo much plainely, when it intitleth this dutie by the name of good-will, and good-will that is owing, as was ſaid before. Now no man can call that good-will, which is churliſhly, and diſcontentedly granted; and it is doubtleſſe a part of great vniuſtice, to pay debts with grudgings and delayes. This would alienate the heart of the yokefellow, and worke in him or her a ſuſpition of eſtrangement of affection in the other party. Yea, this

this ouerturneth quite and cleane the maine purpoſe of mariage, and cauſeth that man and wife become burdens and vexations each to other in ſtead of comforts. But the willingneſſe of their familiaritie, doth ſerue much to nouriſh, and continue their naturall affection of loue; and by helping them to attaine by each others meanes, the true and proper ends, and iuſt contents of matrimonie, doth make them dearer and dearer each to others ſoules. Remember then, that thou art not thine owne, but thine husbands; and a man may doubtleſſe challenge his owne, as his occaſions require, and it muſt be readily granted vnto him. Let the husband alſo remember, that he hath giuen away the power of himſelfe in this caſe to his wife, and therefore alſo her intereſt to him is the ſame, that his to her, and muſt needes binde him to the ſame dutie. So haue you heard, by what rules your liuing in marriage muſt be rectified.

Contrary to due beneuolence is deſertion, which vndoeth the band of matrimonie.

Now if it ſhall fall out, that either of the married perſons ſhall frowardly and peruerſely withdraw themſelues from this matrimoniall ſociotie (which fault is termed deſertion), the perſon thus offending, hath ſo farre violated the couenant of marriage, that (the thing being found incurable through the wilfulneſſe of the offender, after all good care vſed of the yoke-fellow to reforme it), the bond of matrimonie is diſſolued; and the other party ſo truly and totally looſed from it, that (after an orderly proceeding with the Church and Magiſtrate in that behalfe) it ſhall be no ſinne for him or her to make a new contract with another perſon.

* *Error reuoked. See the Aduertiſement to the Reader.*

ſon. And of this libertie there is very great reaſon: firſt, becauſe this ſeparation is an vtter fruſtrating of the proper ends and purpoſes of matrimony. And ſeeing the breaker off, of this ſociety, doth ſinfully, wiltully, preſumptuouſly, euen annihilate the couenant formerly made, by vſurping a liberty no way due, and by taking away himſelfe without right from her, that had right in him; it cannot but follow, that hee may lawfully be accounted as no yoke-fellow, that hath wittingly and wilfully made himſelfe none. Secondly, ſuch vnfaithfull deſertion is almoſt neuer ſeparated frō adulterie, as the Apoſtle intimateth, ſaying, *Leſt Satan tempt you for your incontinencie.* They doe almoſt inauoidably caſt themſelues vpon whoredome, who doe ſo lewdly caſt off marriage, when they might auoide it. And the Word of God hath left (me thinkes a cleare direction for the conſcience in this caſe; *If the vnbeleeuer depart* (ſaith *Paul*), *let him depart, a brother or ſiſter is not in bondage in ſuch caſes.* The Apoſtles meaning is not in theſe words, to permit the vnbeleeuers ſeparation as lawfull, but to caſt the blame of the ſeparation vpon him alone, and to free the beleeuer from the bond, by which he or ſhee were formerly tied: as if he had ſaid in more words; If the infidell will be gone, let him, trouble not your ſelues about it (if to any of you it ſhall fall out to be ſo forſaken), the ſin lyes wholly and only vpon the ſoule of him, that wilfully maketh the breach: as for the party beleeuing, let him know, that his conſcience is freed (when caſes of this nature ſhall occurre) from that couenant, which (was formerly made

1 Cor. 7. 5.

1 Cor. 7. 15.

made indeed, but being firſt broken by anothers wickedneſſe) can no longer tye or binde the beleeuer, that did not breake it. We may not deny, that our Sauiour forbids a man to put away his wife, and marry another, vnleſſe in caſe of adultery: but we cannot ſee, that our Sauiours ſpeeches are any way contrary to this liberty, which we grant to the forſaken party: for to put away ones wife, and marrie another, is a thing farre different from the taking of another wife, when his wife doth cauſeleſly put him away. The former Chriſt condemnes, the latter *Paul* allowes without any kind of contradiction each to other: for wel may theſe two things ſtand together; It is vnlawfull for any to forſake a yoke-fellow, and marry another, but for the cauſe of fornication: and yet it is lawfull for any being cauſeleſly or wrongfully forſaken, or put away by the yoke-fellow, to marry another. Wherefore if any yoke-fellowes ſhal wittingly and wilfully withdraw themſelues, from their husbands or wiues, and ſhall refuſe vpon good and iuſt perſwaſions, and other meanes vſed, to returne againe to the bond, wherein they had once bound themſelues; or ſhall in ſuch manner depart, that there is no poſſibilitie of vſing ſuch meanes to recall them, becauſe they are ſo gone, as the other perſon cannot tell where, nor how to find them, I cannot ſee, but that the Apoſtle hath yeelded a freedome to the partie wronged, from the bond of matrimoy. Only let this be diligently remembred, that in things of this nature, a iuſt and orderly courſe muſt be taken by the perſon wronged. Euery one may not law-

fully carue for himselfe, but must seeke direction, and craue helpe from the Church and Magistrate, whose duty bindes them to prouide remedie for such inconstueniences. Wherefore let it neuer enter into the thought of any man or woman to forsake or runne away from each other: let them not dare on any discontentment, to breake asunder the knot which God hath tied betwixt them, and to separate those things, which God and man by Gods allowance had inseparably conioyned. And hitherto you haue heard of the chiefe and principall duties of the married, which are well called chiefe, and must chiefly be regarded, because without them, their marriage ceaseth to haue its ancient force and being.

Chap. III.

Intreating of the loue of married people.

The lesse principall duties of two sorts, common and proper.

There are also besides these, certaine other duties of an inferiour nature, which serue to make the liues of married people comfortable: and those (though they be not so essentiall to marriage as the former, are yet of so necessary obseruation, that without them, matrimony shall be nothing else, but the mother of bootlesse and vnseasonable repentance. These are likewise of two sorts; some common to both, some proper to each of them. The common are also of two kindes, some in regard

regard of themſelues, ſome in regard of their families. Now it muſt be knowne, that the couenant of matrimony doth bind thoſe that entervpon it vnto all theſe duties as well as to the former, but not with the ſame ſtraightneſſe, and vnder the ſame forfeiture as it were. Failing in them, doth breake Gods commandement very much: but it doth not breake the bond of matrimony: It forfeiteth their mutuall peace, comfort and happines; it doth not forfeit their mutual right and power ouer each others bodies. Indeed ſuch is the impatiency of mans nature, and ſo vnwilling is he to beare the croſſes, wherewith the Lord ſhall exerciſe him, that ſoone will he conceit to himſelfe a liberty, where God giues him none at all. Moſt men and women are apt to thinke, that they haue due cauſe, not to endure the burden of liuing in matrimony with ſuch yoke-fellowes, as haue no care to performe the duties that ſhall be named. But it is a very dangerous thing for vs to account our ſelues freed from our duty, by that which doth not indeed free vs. We muſt therfore croſſe the deſires of our own hearts, and know that we are ſtill bound to our yoke-fellowes for all their hard and vnreaſonable vſage in other things, ſo long as in the maine matters wee be not wronged. Thou art no whit leſſe bound to continue an husband or wife, becauſe thy yoke-fellow is vtterly careleſſe of ſuch duties as ſhall be named. Arme thy ſelfe therefore with patience to beare the want of them, and take knowledge of them, not to make thy ſelfe falſely conceited of liberty, becauſe thou doſt not find thē, but to make thy ſelf careful of do-

Common duties of two ſorts, in regard of firſt, themſelues; ſecondly, their families.

Failing in leſſe principal duties, alloweth not a departure one from another.

ing that which pertaineth to thee, though thy care that way bee ſlenderly requited. But now let vs addreſſe our ſelues, to lay open the ſpeciall points of duty, which we haue begun to ſpeake of. And in generall for the common duties, let this be deliuered as a neuer failing rule, that whatſoeuer thing the common bonds of humanitie and Chriſtianity, doe tie euery man to performe vnto another, that the married perſons are bound to performe each to other, in a farre higher degree and larger meaſure: for the neerer band of matrimony is ſo farre from weakning, that it rather addes force and ſtrength to the more generall bonds of humanitie and of religion. So that looke what the Law of loue and piety doth command thee to performe to any perſon, as a man or as a Chriſtian, that it binds thee to performe vnto thy yoke-fellow much more plentifully and diligently. And yet this alſo muſt be duly marked, that in theſe mutuall duties, the husband is bound to be more abundant and carefull, becauſe his place is more excellent. They are not therefore to be reckoned as common duties, becauſe an equall meaſure is required of both: but becauſe both muſt haue ſome of all, and the husband moſt of all; for more of euery grace muſt needs be required of the man that is the ſtronger, than of the woman, that is the weaker veſſell; ſeeing all aduancement in place doth carry with it a bond to more vertue, than that which is called for of them, which are ſet in a lower roome. Courage is needfull in Captaine & Soldiours, but in the Captaine a greater height of courage, becauſe it is his

Whatſoeuer the rules of charity and Chriſtianitie require of all men each to other, that is much more required of man and wife each to other.

In all common duties, the husband muſt bee moſt plentifull.

buſineſſe

buſineſſe to be a leader of others. Skill is neceſſarie in Maſter and man, but in the Maſter more skil, becauſe it pertaines to him to teach and direct his ſeruants: ſo in all good things the husband ſhould excell more, becauſe his place is higher and more excellent. But let vs proceede to a more particular deſcribing of theſe common duties: they doe looke in part to themſelues, as I ſaid aboue, in part vnto their families. That that they do ioyntly owe to themſelues, comes all to two heads; loue and the chiefe effects of loue. For loue firſt, their hearts muſt be vnited as well as their bodies, elſe their vnion will proue more troubleſome then can be imagined. Loue is the life and ſoule of marriage, without which it differs as much from it ſelfe, as a rotten apple from a ſound, and as a carcaſſe from a liuing body: yea verily it is a moſt miſerable and vncomfortable ſocietie, and no better then a very liuing death. This makes all things eaſie: the want of it maketh all things hard. Where loue is abundant it makes a ſupply of all other wants: where that is defectiue, it breedes a like defectiueneſſe of all other duties. Loue ſeaſons aud ſweetens all eſtates; loue breaketh and compoſeth all controuerſies; loue ouer-ruleth all paſſions; it ſquareth all actions; it is in a word the King of the heart, which in whom it preuaileth, to them is marriage it ſelfe indeed, *viz.* a pleaſing combination of two perſons into one home, one purſe, one heart, and one fleſh. But to praiſe loue, or proue it needfull, were a needleſſe labour. The voyce of the world ſpeakes for it, and accounts that match much more miſerable

Common duties reſpecting themſelues are two, loue, and the effects of loue.

rable then death it ſelfe, in which loue is not vſed as the match-maker, yea, and the match keeper too. I will therefore apply my ſpeech vnto two things neceſſary to be knowne about this point of loue: Firſt, to ſhew what properties this loue muſt haue; next, to ſhew by what meanes it may be attained. Now the loue of man and wife muſt haue theſe two properties with, and aboue many other: firſt, it muſt be ſpirituall; ſecondly, matrimoniall. It muſt be ſpirituall in its ground, and in its working. Loue muſt be built chiefly and principally vpon the will and commandement of God, the only ſure and ſtedfaſt foundation of it. The God of Heauen, the maker of affections, muſt alſo be their commander: from whom we haue receiued the power of louing, from him we muſt alſo receiue directions, for the right vſing of that power. A Chriſtian man muſt loue his wife not only or principally, becauſe ſhe is beautifull, wittie, huſwifely, dutifull, louing, and euary way wel-conditioned: but chiefly, becauſe the Lord of heauen and earth, to whom al hearts ſhould ſtoope, and all affections yeeld, hath ſaid, Husbands loue your wiues. The wife alſo muſt loue her husband, not only or chiefly becauſe he is a proper man, of good meanes, and of good parentage, kind to her, of good courage, and of good carriage in euery reſpect; but becauſe he is her husband, and God the Soueraigne of all ſoules hath told women, that they ought to be louers of their husbands. Not the face, fauour, portion, proportion, beauty, dowry, nobilitie, gifts or good parts of the married, muſt be the principall

The properties of marriage loue:

1.

It muſt be ſpirituall in its ground and working.

principall cauſes of their louing each other, but the good will and pleaſure of God, that hath plainly manifeſted his pleaſure in this matter. That affection which is grounded vpon this ſure and ſtable foundation, will it ſelfe be laſting and durable, as is the cauſe that procures it: for the commandement of God in this matter, can neuer receiue an alteration: but that affection that ſtandeth vpon other ſandy conſiderations, will be fickle and momentany, and ſubiect to changing euery houre: for how can the building ſtand faſt, if the foundation be rotten and ſlippery? either ſome ſtorme of contention will ouerthrow that il-grounded naturall loue; or of it owne accord it will fall downe through age; or elſe it will degenerate into iealoſie, the deuouring Canker-worme and Cater-pillar, that eates vp the heart of the married perſons, and conſumes or marres the ſweete fruit of matrimony: but he that loues his wife, becauſe ſhee is his wife, and Gods pleaſure is, that ſuch a perſon ſhould be loued, whom himſelfe hath vnited in ſo neere a contract, ſhal ſo long continue to loue her, what euer ſhe proue in other reſpects, as ſhee continues to be his wife, ſeeing the commandement of God is giuen with none other limitation. We find not in Scripture that precept, Husbands loue your wiues, and wiues your husbands, limited with any ſuch condition as this, if they be thrifty, if they bee diſcreet, if they be patient, or the like; but ſimply and abſolutely if they be your owne, loue them. So the loue that lookes vpon God, reſts vpon his will, yeelds to his authoritie, and reſolues to obey him,

cannot change it ſelfe, becauſe the cauſe thereof is vnchangeable. If thou loue thy wife for that ſhee is faire, well-ſpoken, courteous, of good feature, brought much, and is huſwifely, this is well: but what will become of thy loue, if all theſe faile? as all may, and the moſt muſt faile. Thou loueſt thine husband, becauſe he is an handſome man; hath an actiue and able body, is of good wit, and of good behauiour, kind, louing, of faire conditions, and vſeth thee well: but where ſhall we find thy loue, if theſe things ſhould alter? as all earthly things may alter? you ſee then how there is no firmitude in that loue, which is procured only by theſe motiues. But if thou loue thy wife or husband, becauſe God hath ſo bidden thee, the maker of all things hath enioyned it, the Lord and Maſter of the heart, who alone hath right to command the very affections, doth ſo appoint thee; then ſhalt thou find thy loue conſtant and perpetual, as Gods will alters not, but his Law continues for euer the ſame.

Now the knowledge of this propertie of loue, that it muſt be ſpirituall, built vpon the rocke of Gods commandement, doth meet with all obiections, which many perhaps will make againſt it in their owne caſes: For who (ſaith ſome huſband) can loue ſuch a wife? and what wife can affect ſuch an husband, (ſaith ſome woman)? I anſwer you both: That husband that hath learnt to giue Gods Word a ſoueraigntie in his heart, that hath made reaſon rectified by Scriptures, the guide and leader of his affections, that hath ſubdued

dued his passions to his iudgement, and his iudgement to his God, and hath learnt it to thinke it reason for the creature, to follow the Creators will in all things, seeme they otherwise neuer so much against reason: in a word; that man that hath his affections spirituall, can bestow them euen on such a wife; and so shall that woman also, that hath attained such spiritualnesse of loue, find it not impossible to continue her loue to such an husband.

Now as the ground of the married couples loue, must bee spirituall, so must also the working thereof. It must bring forth spirituall effects, seeking the spirituall good of the soule of the party loued, by doing all such things with all readines, whereby that good (the best of all goods) may bee attained. Their affections must prouoke them, to endeauour after the eternall welfare each of other; and to labour both, that they may both with more ease and assurance attaine euerlasting saluation: for that loue which hath none higher aime than present wealth, ease, peace and happinesse, deserueth no better name, than a naturall and a carnall loue. And surely those that loue each other, because God bids them, will likewise loue each other in such sort as God bids them; euen with such a loue, as will make them carefull of each others soules, and the good thereof, for that endlesse eternitie which is to come hereafter, as well as of their bodies and estates for that little minute of time, which they haue to runne thorow in this present world. Loue

cannot bee ſeparated from an earneſt deſire of the good of the partie loued; and therefore ſpirituall loue muſt bee deſirous of the ſpirituall good. Wherein alaſſe how exceedingly faileth the loue of the moſt married people? yea, of the moſt that make ſome ſhewes of more than common goodneſſe? many husbands and wiues haue the bodies of their yoke-fellowes ſo deare vnto them, that they cannot endure to thinke of their diſgrace, pouerty, ſickneſſe, death: but what becommeth of their ſoules, whether they be ſanctified or vnſanctified, in the dominion of grace or of ſinne, in ſtate of ſaluation or damnation, going to heauen or to hell: theſe be in the number of thoſe things, wherewith they are little moued. Theſe loue like Heathens, not like Chriſtians, and the Lord is not well pleaſed, that thoſe which call him Father, ſhould be warmed alone with ſuch carnall affection. And now let all of vs that take vpon vs the honourable name of Chriſtians, be giuen to vnderſtand, that our affections ought to be of a more diuine and heauenly nature, than thoſe that may be found amongſt Pagans and Infidels. Are we bound to marry in the Lord, and ſhall not our marriage be ſeaſoned with loue in the Lord? Thou art ſo abundantly kind to thy wife or husband, and he or ſhe is ſo neere to thy ſoule, that thou doſt earneſtly deſire to affoord as much comfort vnto him or her, as poſſibly may be, and it goes to thine heart to thinke, that any thing ſhould bee wanting for their good. It is well. But ſo might a Pagan, an Inhabitant of Rome or Athens doe; ſo may a Turke,

Turke, or a man or woman of China doe, as well as thy ſelfe: If the good thou meaneſt conſiſt alone in being healthy and rich, in liuing at peace and at hearts eaſe, and enioying all the benefits of nature that thou canſt helpe them to. But doſt thou often wiſh the ſanctification and ſaluation of thy yoke-fellow? Doſt thou deſire to make thine yoke-fellow, a fellow-heire of Chriſts Kingdome? Doſt thou ſeeke to helpe thine yoke-fellow to heauen and heauenly benefits, as well as to theſe earthly? if ſo, this is to loue ſpiritually: This loue beſeemes a Chriſtian husband, and a Chriſtian wife. If otherwiſe, thy loue is to be diſcommended, not becauſe it is not good ſo to loue, but not good enough for a Chriſtian, that is commanded to haue a more holy and heauenly diſpoſition, than that, that may be found amongſt thoſe that know not Chriſt. Be not therefore carnal in your loues walking as men, but ſpiritual, as becommeth the ſonnes and daughters of God.

2. It muſt be matrimoniall in two regards.

And take notice yet further, that your loues muſt be matrimoniall as well as ſpirituall. Spiritualneſſe of loue, is a common property to that loue that is due to all men; we muſt therefore finde out ſomething in the loue of yoke-fellowes, that may be peculiar to it, and ſerue to diſtinguiſh it from all other loues: for a man muſt loue his parents, his brethren, his neighbours, ſtrangers, yea and his vtter enemies; and loue them alſo, becauſe God bids him, and loue their ſoules as well as their bodies. But the loue of husband and wife to each other, ſhould differ from all other loues in two reſpects

1. *In quantitie, man and wife muſt loue each other aboue all other perſons.*

in regard of which I call it matrimonial. Firſt in the quantity of it: ſecondly in the effect. For the firſt, a man muſt loue his wife aboue al the creatures in the world beſides: ſo muſt the womā her husband: next to the liuing God, and our Lord Ieſus Chriſt, the wife is to haue the higheſt roome in the husbands heart, and ſhe in his. No neighbour, no kinſman, no friend, no parent, no child ſhould be ſo neere and deare vnto the husband as his wife, nor to her as her husband. Did not *Elkanah* ſay to *Hanna*, *Am not I better to thee then ten ſons?* ſurely then he ought to be loued better. Our firſt father in innocency knew the worth of euery thing at firſt ſight, & vnderſtood ſo ſoone as he ſaw and conſidered it, what meaſure of loue was due vnto it: no ſooner had God brought *Euah* his wife vnto him, but he breakes forth into ſpeeches, diſcouering the ſame largenes of affection which we require of the maried; *This is* (ſaith he) *fleſh of my fleſh, and bone of my bone; & therfore ſhall a man leaue his father and mother, and ſhall cleaue to his wife.* Their loues you ſee muſt exceed that of children to parents, and therfore it muſt know no ſuperiour affection but that, that is due to the God of heauen. So much loue doth one yoke-fellow owe to the other, as either of them owes vnto him or her ſelf in a manner. They be one body, and muſt loue each other, as each others ſelf, not alone in that common reſpect wherin euery Chriſtian is bound to loue euery neighbor as himſelf, but in this ſpecial reſpect we now ſpeake of, becauſe of the ſpeciall neereneſſe that is betwixt thē: for whereſoeuer the Lord hath knit perſons together by a neerer band, there hee doth

Gen. 2. 23. 24.

Ephes. 5. 33.

doth also require of them an higher degree of affection, and man & wife are tied together in the closest of al vnions; wherefore their mutuall affections must be most plentifull, large and abundant: which if it be not, neuer will it serue the turne to beare thē out in the other duties of matrimony. A man and woman must doe more, and suffer more each for other, than for any other in all the world; they must beare with more faults each in other, than in any other, and be ready to take more paines each for other, seeing all estates are common betwixt them. Wherefore they must loue each other more; for more of euery vertue is required to be in euery one, by how much more large effects of it are required. And verily herein would the happines of marriage consist, if men & women did thus plentifully affect each other: for no man would be much discontented in want of things lesse loued, if he might enioy the things he loued most of all; & because man and wife should be happy each in other, whatsoeuer afflictions they might meet with; therfore hath God appointed thē to abound so much in loue each to other: & therfore the mutual affection of Christ and his Church, is vsed to expres the nature of this nuptial loue; that we might know it to be such as should come as neare to the largenes of that loue, as may be possible: but it must also for effect be of a binding and tying nature, it must so knit them to thēselues, that they may receiue full satisfactiō in themselues, as *Salomō* saith, *let her breasts satisfie thee.* Their harts must be so fixed in the good liking of each others persons, that they must account thēselues, the only fit

2. *For effect, marriage loue must tie man & wife each to other (in that respect of marriage) only and without desiring of others.*

fit and good match, that may be found vnder the Sunne for each other. The loue of the married must be a singular loue, causing a man to account his wife the only woman in the world, and not so much as to yeeld to the least inclination of hauing another, and so the wiues towards him. Their persons should be to each other the most pretious of all persons, and so loue must limit lust, and keepe desire within compasse. If any man thinke this impossible, vnlesse that euery man and woman might finde in their owne yoke-fellowes, as good conditions and amiable qualities as are to bee found in others. I answer, that the point formerly deliuered about the spiritualnesse of affections, will satisfie this obiection: for not the good qualities of either, but the good pleasure of God, is to be the ground of their mutuall deareneſſe. Good conditions helpe indeed to make this dutie more easie, but it is such as must vpon other motiues be performed, though the allurement of good conditions be away. And againe I answer, that as a man which seeth more wit and beauty, and other good parts, in his neighbours sonne or daughter than his owne; yea, whose own child is deformed, crooked and dull witted, yea also shrewd, vntowardly, rebellious, when his neighbours child is not alone comely, straight-bodied, quick-witted, but also meeke, gentle, loyall, dutifull and obsequious, doth yet loue the person of his owne ill-qualified child, aboue the person of his neighbours well-qualified, though he loueth the good qualities of a stranger, more than the bad qualities of his owne child: euen so

euen ſo ſhould it be betwixt husband and wife. A man may lawfully thinke another woman, a better woman, and more vertuous than his owne wife: but not loue the perſon of another more vertuous woman, aboue the perſon of his owne leſſe vertuous; and ſo likewiſe may I ſay of the wife towards the husband. Liking of the perſon is not ſo inſeparably knit to good conditions, but that the former may be without the latter: no man would change his owne ſonne for another mans, though hee could be glad the ſonnes had changed qualities: ſo though the married doe ſee cauſe more to commend the behauiour and carriage of others, than their owne yoke-fellow; yet their hearts muſt be ſettled in the eſteeming of each others perſons aboue all, ſo that there may not bee admitted the leaſt deſire of changing. And this is now matrimoniall loue, when for degree it is moſt ſtrong and feruent, withall inclining them to a ſetling of their hearts vpon each others perſons, wholly and only, and aboue all in the world beſides, which wee ſee that few husbands and wiues do ſo much as labour to performe. The moſt are ſtill vpbraiding each other, with what matches they might haue had in former times, and many in their hearts could almoſt preferre any other before their owne: theſe may diſſemble and ſmile in the faces each of other, but doubtleſſe they cannot be ſaid to loue each other with a nuptiall loue. Marriage loue admits of none equall in affection, but placeth the yoke-fellowe next of all to the ſoule of the party in whom it is. Marriage loue will not brooke the ſtraggling

deſire of change, but linkes the hearts of the married ſo cloſe together, that they are only deare to each other, in this reſpect of marriage. O how farre are moſt from louing their yoke-fellowes as they ought, which yet haue heretofore pleaſed themſelues this way, and thought themſelues to haue loued each other as well as need to be. But now you may ſee, how much the moſt deceiue themſelues, and how farre ſhort they are of perfection in thoſe duties, wherein they doe account themſelues moſt perfect. But wee muſt goe forward to the ſecond point wee intended, and (hauing ſhewed of what qualitie that loue is, which we require of the married) muſt ſhew them the meanes of attaining ſuch a loue.

CHAP. IIII.

Shewing the meanes of attaining loue.

The meanes of attaining loue.

AND if any man finding a want of ſuch loue, deſire to know how he may get and encreaſe it, let him vnderſtand, that loue will become ſuch (as hath beene ſpoken) if ſome naturall meanes be vſed to confirme it, and ſome ſpirituall. The naturall meanes is cohabitation: let them haue one houſe, one table, one chamber, one bed, ſo ſhall they with moſt eaſe haue alſo one heart and one ſoule. *Peter* is in this point expreſſe; *Let the husband dwell with his wife*: and therefore the wife alſo with the husband. Neareneſſe of conuerſation helpeth

1. *Naturall. Cohabitation.*

1 Pet. 3. 7.

helpeth to procure nearneſſe of affection: Why doe we loue thoſe of our owne family more than others, and thoſe of our owne towne, and of our owne ſtreet vſually (vnleſſe quarrels fall out) more than thoſe that are further remoued in habitation? but becauſe we haue more occaſions of familiar conuerſing with them. This was the cauſe that the Lord ordained in the Law, that no Iſraelite ſhould be drawne from home the firſt yeere after his mariage, vpon occaſion of publike ſeruices in warre, but ſhould for that ſpace at leaſt abide at home, and liue cheerfully with his new married wife, that ſo long a time of nearneſſe and familiarity might make their loues for euer after firme and indiſſoluble. How ill then doe they prouide for themſelues, that muſt dwell aſunder, fare aſunder, lye aſunder, and haue two houſes, two tables, two beds for one couple, that ſhould bee but one body. It is marked and wondred at, that great perſonages doe very often diſagree in mariage: But why ſhould it bee wondred at? ſuperfluitie of wealth hath brought them to ſuch a kind of wanton pride, that they cannot bee ſatiſfied with any thing that is not odde and ſingular, and different from other ſorts of men. Wherfore out of complement, and for ſtate and pompes ſake, they accuſtome to diuide themſelues often in houſes and table, commonly in chamber and bed. Doth not this their ſeparation giue the diuell great aduantage againſt them? ſhall it not be eaſie for him to ſunder their affections by degrees, that ſo ſunder their bodies? But whatſoeuer man and woman

would encreaſe in all vertuous affection, let them bid adew to all theſe fond complements; let one houſe and one bed hold them conſtantly; let them be as much in each others preſence, as buſineſſes of their callings will permit; let them often talke together, and be ſorry together, and be merry together, and communicate their ioyes and griefes each with other; and this will ſurely knit them, if any thing will. And let them neuer ſuffer any iarre to worke ſo dangerouſly vpon their affections, as to make them ſo much as for one night, in a froward or ſullen angrineſſe, to part beds for any occaſion of diſlike: for why ſhould the Sunne goe downe vpon their wrath? and why ſhould not their anger be caſt out afore they ſleep? and why ſhould not they lye downe in peace each with other, as well as with God? Thinke you it poſſible for an husband or wife to keepe peace with God, whom they ſee not, if they cannot for his ſake keep it with their yoke-fellowes, whom they ſee continually? Nouriſh loue therefore by a continuall ſtreame of familiar conuerſation, and abſent not thy ſelfe from thine owne home, where thy yoke-fellow is, for any vaine occaſions and vnneceſſary purpoſes of pleaſure and vanitie abroad. Seeke not occaſions of long and vnneceſſary abſence through a negligent and ſlight reſpect of thy yoke-fellow, and let no diſlike or iniury euer ſo much alienate thee, as thou ſhouldeſt in a ſnuffe of diſcontentment part houſes and be gone. Breede not ſtrangeneſſe (an enemy to loue) there, where there ought to be moſt loue. Make not thoſe iarres open, that might be ſecret, and

and prepare not your ſelues for vtter deſertions, by theſe pettiſh and angry ſeparations: but ſeeing ſociableneſſe and familiar conuerſation, are the beſt helps that nature affordeth for the combining of hearts; let not any falling out or contention be caſt on (like cold water) to quench the loue that ſhould alwaies burne within you. Aboue all, let neuer any husband or wife giue way to that fond conceit; I haue ſuch an one, as no man or woman in the world could endure to dwell with. The Apoſtle ſaith, that if the vnbeleeuing husband would abide with the beleeuing wife, then ſhe ſhould not depart from him. It cannot be thought, that any thing ſhould make cohabitation more tedious, than difference of faith, yet this makes it not lawfull for them to part houſes, how much leſſe may things of ſmaller moment? Nay rather euery one muſt labour with his ſoule, and ſay, I muſt loue this my yoke-fellow with an ardent loue, or elſe I cannot but be damned: for how can any man expect ſaluation from God, if hee continue to croſſe his plaineſt commandements? amongſt which this is one, as plaine as may bee. If I cannot loue mine husband or wife, how ſhall I doe mine enemy? and yet none is capable of heauen, till he can loue his enemy, and bleſſe thoſe that curſe him. It is therefore of neceſſitie to ſaluation, that one loue his yoke-fellow; and it is impoſſible to maintaine loue, if through diſcontentment they part dwellings: wherefore bee thou reſolute to beare with all weakeneſſes, and vndergoe all difficulties, to liue where God bids thee liue. Hee is a faint-

1 Cor. 7. 13.

hearted ſouldier, that will quit the quarter appointed him by the Generall, becauſe he meetes with ſtout enemies there: nay, a good ſouldier muſt make good his ground, though he leaue his bodie dead in the place. This is my place ſay thou, here God hath ſet me, here I will be, this ground I will make good, though I endure tempeſts, ſtormes, railings, blowes, wounds, and death it ſelfe. This is a right obedient reſolution, and ſuch a ſouldier ſhall not miſſe his commendation and reward. If thine husband be not an whore-maſter, or wife an harlot, you muſt liue in the ſame home and habitation, nothing elſe can diſpence with this duty, becauſe there cannot be matrimoniall loue without this duty. And if there haue beene any diuiſion for other occaſions of diſlike, they ſhould quickly be compounded, and each of them ſhould be content to hearken to motions of reconciliation; yea, they ſhould each affect to be found the moſt forward in beginning the offers of peace. The husband ſhould haue more wiſdome, more patience, more command ouer his paſſions than the wife, and therefore he ſhould count it his honour to ſhew more of all theſe, by ſpeaking the firſt word of peace, and beginning ſuch a treaty as may compound their diſcords, finiſh their iarres, reunite their hearts, and reſtore them to their former vnion of ſocietie. *Sampſon* in a paſſion flung from his wife, vpon occaſion of playing the blab, and diſcouering his riddle, which by whining and importunitie ſhee had wreſted from him: but afterwards he bethought himſelfe better when the paſſion

Iudg 14.19. & 15.1.

sion was ouer, and said, that hee would goe and make merry with her with a kid, and knit vp all againe. Yea, the Leuit spoken of in the latter end of the booke of Iudges, though his wife departed from him to her fathers house (as it may seeme without any cause of his part giuen, for the holy Ghost doth accuse him of none, and charitie must make vs not to suspect him, where the Lord hath not discouered any), yet could he find in his heart to goe after her, and speake kindly to her, and seeke to bring her backe againe vnto his family. Sure it is no shame for any man to bee the first mouer in the matter of reconciliation: nay, he is alwaies the best natured, the most sanctified, and the most praise-worthy that can perswade himself to follow after peace, euen then when it seemeth to run from him. Wherefore to conclude this point, man and wife must cleaue to each other, they must come together in one, they must dwell together, that such neere societie may endeare them each to other.

2. *Spirituall one to take notice of Gods good prouidence in their match.*

And besides this naturall meanes of procuring loue, they must take notice of two, more spirituall, which will indeed glew their soules together, and that also in a spirituall manner: the one of these is to take speciall notice of Gods gracious prouidence for good in their match. They must often put themselues in mind of that which our Sauiour affirmeth, that God hath ioyned them together, and that also being his children, for their mutuall good and benefit. Wee know, that a meane gift is much respected for the giuers sake: If men and women obserue the prouidence of God, in fauour bringing

Matth. 19. 6.

bringing them together, then ſhall they take each other as loue-tokens from God, and ſo ſhall bee made very deare each to other, though perhaps otherwiſe they be but of meane qualities. Hee that ſtriueth to loue God aboue all, cannot but loue the courſeſt of his bleſſings for his ſake. Yea, a good child will kiſſe the rod in the fathers hand. When *Adam* ſaw that God had brought *Eue* vnto him, he was ſoone in loue with her, and could quickly call her bone of his bone: wherefore doe thou reſolue in thine heart, that God in great goodneſſe (for croſſes alſo to Gods people come in goodneſſe) hath beſtowed this husband or wife vpon thee, and thou ſhalt not chuſe but dearely affect thy yoke-fellow, though ſomewhat perhaps ſullied with frowardneſſe and ill conditions: for the deareneſſe of the giuer, will counteruaile the defects of the gift. And if thy match bee ſalne out ſomwhat croſſe vnto thee, yet know that the Lord did aime at thy good, and will procure it by this croſſe (cauſing, that though thy life here bee leſſe pleaſant, yet thy ſoule ſhall haue a large recompence, if thou accept it with patience and thankefulneſſe), and then thine yoke-fellowes diſtempers may proue vnto thee matters of griefe, but ſhall not be able to alienate thine affections. But ſuch as want wiſdome to behold the hand of God coupling them, ſhall ſoone ceaſe to loue, becauſe their loues are not perfected, and ſtrengthened with the loue of God, the only ſtrengthener and perfecter of all vertues.

But there is another meanes of cementing the ſoules

soules of the married, which will both helpe to the former, and being ioyned with it, make it infallibly effectuall, to make them truly louing; and that is to ioyne together often and constantly in the performance of exercises of pietie to God, chiefly in priuate and betwixt themselues. Let man and wife pray together, let them conferre with each other of their heauenly country, let them sing a Psalme together, and ioyne in such religious exercises; so shall their hearts bee knit together fast and firme to God first, and so to each other. Religion we know (as the word importeth) is of a very binding nature, and therfore Saint *Peter* would by no means, that the prayers of the married should be interrupted. He was a married man, and knew well (like enough by his owne experience) that these were the best means of confirmation to their loues. In these the bright beames of Gods image will shine forth, and shew themselues in each of them, and that is louely and alluring, and will make them amiable each to other. These will nourish the spirit of holinesse in them, and that inkindles loue, where euer it commeth. These will increase their faith in God, and faith will worke by loue; in these they shall feele themselues to haue been spiritually profitable each to other: and to receiue a spirituall benefit, cannot but procure a spirituall affection. Here they shall perceiue themselues strangers of one country, seruants of one family, children of one parent, and members of one body, and this must needs encrease their good will to each other. Religion will knit the hearts of strangers fast

Another to ioyne together in priuate exercises of religion.

1 Pet. 3. 7.

in one, cauſing them to be for all their liues after, deare to each other, that for the ſpace of one moneth, week, day, or almoſt houre, haue conuerſed & ioyned together therein; how much more effectuall wil it be, to faſten together their ſoules, that enioy ſo many and ſo perpetuall bands beſides? It is ſocietie that moſt times choketh the loue of the married, they grow weary each of other by long fruition each of other, and then they care not one for another: but if they doe ſeaſon their naturall communion, with this ſpirituall communion in the ſeruices of God: the comfort & power of them will preuent all ſatiety, and make them grow in deareneſſe each to other, by ſeeing cauſe to be daily more and more deare. Iarres and contentions falling out twixt man and wife, are the greateſt hinderances of their loue: but the ioyning together in theſe exerciſes, will cauſe that they ſhall far more ſeldome iarre, and that their ſudden iarres ſhall not feſter and rankle, to breed hard conceits of each other, which would be the bane of loue. Prayer will preuent moſt diſcontentments, and compoſe all: for when they ſhall appeare together before God in prayer, in ſtead of blaming each other onely or chiefly (which is the euill humour of pride, that makes theſe ſores to rankle), they ſhall each blame themſelues, and take the greateſt fault vpon themſelues; which being once done, all contentions will ceaſe, and all quarrels wil come to an end, and receiue a peaceable concluſion. The ſight of God in his ordinances will quell the pride of their hearts, and make either to ſee and feele the great-

greatneſſe of his or her owne ſinnes, and then the faults of the yoke-fellow will ſeeme little, and the matter of ſtrife will be quite cut off. Yea, if they come before the Lord in prayer, they ſhall bee ſo truly grieued and aſhamed for their iarring and falling out, that it will make them far more watchfull ouer themſelues, and farre more able to preuent the like occaſions for the time to come. The land-floud of youthfull affections will quickly bee dried vp, or conſume it ſelfe: but thoſe ſweete and liuely fountaines of ſpirituall affection, which the ioining together in holy exerciſes ſhal haue digged vp for them, will alwaies yeeld forth a quiet and conſtant ſtreame of good-wil. Thoſe waues indeed make moſt noiſe, but this ſpring doth beſt ſeruice; that hot and vehement ardor which ſometimes goes before marriage, is more boyſterous and ſtirring for the time: but this moderate and ſober affection, that is gotten by ſeruing God together after, is ten times more vſefull. The former without the latter, wil neuer make ones life happy and peaceable: but this without that will abundantly ſuffice, to a moſt chearefull and contentfull liuing in marriage. Fond hee or ſhee may be that pray not among themſelues, but louing they cannot bee. Wherefore I pray you all that are or ſhall be married, to marke diligently this direction, and not to faile in practiſing of it. What will it profit you to heare good directions from the mouth of Gods Miniſters, if you turne the backe, and doe not follow them? Aboue all other directions follow this, if euer you will haue your marriage contentfull;

cal vpō the name of God together, peruſe his ſcriptures together, ſing a ſong of praiſe vnto him together, & talk together of his word and works. Looſe not all the time you ſpend alone, either in worldly communication, or in vnquiet fault finding, or in naturall merriment, or ſporting each with other: but be carefull that ſome good time may be redeemed to thoſe holy duties, which as they are in all other reſpects gainfull, ſo are doubtleſſe worth all the time that they ſhall ſpend, for this very fruit of the growth of your loues which will follow from them. And verily there is none that hath any ſpark of godly wiſdome within him, but ſhall bee inforced to confeſſe, if he conſult with himſelfe in good earneſt, that the true cauſe of the either errors or defects of loue in the married, is the ſeldome comming together before the Lord, to doe their ioynt homage vnto him. Either they loue little, or loue carnally: and why is this? but becauſe they are ſo carnall, that they pray but little each with other. But if you would maintaine loue againſt all breaches, and keepe it from all decayes, and make it alwaies ardent, alwaies freſh, alwaies liuely, and alwaies working: if you would make it religious, holy and godly, fauoring of pietie and the diuine nature; then remember, and follow this that hath been told you: for if holy duties knit not, and riuet not your hearts together, they will ſoone be ſeuered. If pietie to God do not thus feede your loue, it ſhall be but feeble, or carnall, or both. But then may ſome man or woman ſay; Alas how ſhall I doe, that haue ſuch an husbād or wife, as neither can nor will

ioyne

ioyne with me in the ſeruices of God, but is rather an enemy to ſuch duties, & to al that make any care of performing thē. To ſuch one I make this anſwer: Pray for that yoke-fellow, that will not pray with thee; intreat God ſo much more often in behalfe of thine husband or wife, by how much they are leſſe able or willing to entreat for themſelues: ſo ſhall God in goodnes turne their hearts to affect thee, at leaſtwiſe thy ſoule ſhall be warmed with heauenly loue to thē: for it is impoſſible that any man or woman ſhuld chuſe but loue that perſon much & earneſtly, for whom they pray much & earneſtly. And this alſo is very ſure, though few perhaps will beleeue it, that to loue ones yoke-fellow ſpiritually & feruently, though one be not ſo beloued againe, is a much more content to the ſoule, and comfort to the life, thā to be beloued of thē, without ſo louing. Now then all you wedded perſons that know the Lord and his ſeruice, beare a part together in his ſeruices: ſweeten all the incumbrances of wedlock with this ſweet and pleaſant ſauce, which wil much allay the tartneſſe of them. Cauſe that you may not by any length of time be weary each of other, by being thus mutually profitable to the ſoules each of other; and by this excellent and ſoueraigne medicine, heale the wounds of ſudden diſtempers and paſſions, that they may not turne into the incurable ſores of ſettled diſlikes. And if any haue ſuch an husband or wife, as cannot or will not partake in the fellowſhip of theſe duties, let them pray the more for them, that will not pray with them; ſo ſhall they bee ſure to ſtore their ſoules with that

If one haue a yoke-fellow that will not ioyne in prayer, they muſt pray ſo much the more for that yoke-fellow, ſo ſhall they be ſure to loue them.

ſpirituall and mattrimoniall affection, whereof we haue been all this while ſpeaking: but now we will go forward, to ſhew you the good fruits that muſt ariſe from this roote.

Chap. V.

Shewing the firſt effect of loue: viz. *pleaſingneſſe.*

The effects of marriage loue, three.

THe effects of this nuptiall loue are three; pleaſingneſſe, faithfulneſſe, helpefulneſſe, of which let vs ſpeake ſomewhat for your direction. The firſt, which muſt mixe it ſelfe withall the reſt, as the ſweetner and ſeaſoner of them, I call pleaſingneſſe: it is a diſpoſition of the will and earneſt deſire of the heart, to giue all content each to other, ſo farre as they may poſſibly doe it, without ſinning againſt God.

1. To ſeeke to pleaſe each other.

1 Cor. 7. 33. 34 The Apoſtle tels vs, that the married man careth for the things of this life, how he may pleaſe his wife, and the wife alſo, how ſhee may pleaſe her husband. This he mentioneth not as a matter in either condemnable, but praiſe-worthy in both, and that whereof (in all worldly buſineſſes) they ſhould be moſt regardfull: for though it be a matter of ſome difficultie, yet it is of exceeding great fruit, and of abſolute neceſſitie to the well-being of the family. The Apoſtle tells vs, that 1 Cor. 10. 33. he did ſeeke in all things to pleaſe all: meaning ſo farre as he could without ſinne; this duty is therefore a generall duty towards all men, and ſhall it not

not be much more needfull betwixt them that are so nearely vnited. Wherefore the husband must doe or leaue vndone, what stands not most with his owne mind, that he may giue satisfaction to the different inclination of his wife: & so must the wife also for the husbands sake, crosse her owne desires to satisfie his. In dyet, in attire, in choyce of company, in all other affaires, they must frame themselues to affoord each other such an absolute fulfilling of desires, as may be without the transgression of Gods Law. That, that will make this duty possible, is resolution and practice; begin and assay, and the proceeding will proue pleasanter than the beginning: that, that will make it also easie and comfortable, is the mutuall labouring for it on both sides: for if the wife would apply her selfe to please her husband, hee should finde it an easie matter to please her. And if the husband would seeke his wiues contentment, shee might with much facilitie content him. Endeuour to please, workes a willingnesse to be pleased, and it cannot be difficult to satisfie one, that desires as well to giue, as to take satisfaction. But some married people may perhaps imagine, that their case admits not of this aduice, because they haue yoke-fellowes so froward, tetchy, diuers, discontented, as indeed nothing will content them. To whom I answer, that it is not in any mans power to make a froward person take things well, but it is in their power to doe their best to satisfie such an one, and to striue vnto it so much the more painefully, by how much the others disposition is more auerse from it.

God

God lookes that one ſhould not effect, but endeauour the ſatisfaction of the yoke-fellow; and if the one be not behind hand, in giuing all iuſt cauſe of being pleaſed, the other ſhall beare the whole blame before God of that peeuiſhnes and pettiſhneſſe, which would not ſuffer him or her to bee pleaſed. It will be obiected here, that it will be very hard to continue ſtriuing againſt the ſtreame; and ſo indeed it will: but good duties muſt not bee omitted, becauſe they bee hard. No maſter would be put off with ſuch an anſwer from his ſeruants mouth; Sirra, bring mee hither, or beare forth ſuch a thing (ſaith the Maſter). Sir, I cannot (anſwers the ſeruant). Why ſo (ſaith he againe)? It will make my ſhoulders ake, & put me to paines and ſweat (replies the other). Laſineſſe would be accounted the cauſe of this anſwer, and anger with correction would follow as the effect. Difficultie ſhould ſet a ſharper edge vpon induſtry, and not make it duller and blunter. The ſcholler that hath an hard leſſon, muſt ſettle more hard to his booke, and not caſt it away in ſullenneſſe, and ſay he cannot learne it: ſo the husband that hath a peruerſe wife, or wife that hath a peruerſe husband, muſt giue more diligence to giue content to ſuch huſband or wife, and not careleſly caſt off all, with ſaying they bee ſo croſſe and dogged, that nothing will pleaſe them: verily this is a painfull worke, but withall it is a poſſible worke. It cannot be that there ſhould remaine ſo great paſſionateneſſe in the breaſt of any man or woman, but that they will be kept in better termes, by a wiſe ſtriuing to content

tent them, than if no care at all be vied that way. Let therefore the hardneſſe make each one more diligent: for if the husband or wife will be vnquiet, doe what the other yoke-fellow can, how much more if there bee no paines taken to make them quiet. Incourage thy ſelfe in this tedious labour, with remembring, that if thou canſt not pleaſe thy yoke-fellow as thou deſireſt (becauſe he or ſhe will miſconſtrue thine actions, and take them euer in the worſt ſenſe), yet thou ſhalt not faile to pleaſe God, who paſſing by thy failings, will euer take them in the beſt part. Here thou muſt bee put in mind of that worthy counſell, which *Salomons* graue counſellours gaue to his young ſonne, now newly come to the crowne; If thou pleaſe this people, and ſpeake to their hearts, they will be thy ſeruants for euer. So ſay I to thee now, if thou ſpeake to the heart of thine husband or wife, and ſeeke to pleaſe him or her, by yeelding to them euen in things, perhaps that are ſomewhat vnreaſonable: this (if any thing) will change their bitternеſſe into gentleneſſe, their perverſeneſſe into kindneſſe, and their rebelliouſneſſe into ſubiection. Wherefore let all yoke-fellowes meditate thus with themſelues: I cannot pleaſe God, if I ſtriue not to pleaſe my yoke-fellow. Hee loues not an houſe full of brawles and chidings, diſcord driues him with his bleſſing out of doores: and there can be no peace where there is no ſtriuing by mutuall pleaſingneſſe, to nouriſh and ſettle peace. The harder this proueth, the more commendable it is in me, and the better the Lord will take it at my hands, and the

1 King. 12. 7.

more he will reward it at the last. Wherefore I will crosse mine owne desires, rather than mine husbands or my wiues; and so carry my selfe, that they may receiue contentment in all things, if any thing but sinne and wickednesse wil content them. Brethren, let thwarting and crossing each other be farre from your houses. To crosse ones selfe is a matter of great praise; to crosse another, specially one so neare, is a point of as great folly as can bee; neither can any thing in the world lesse become married people, and be more reprochfull vnto them, than to intend the fretting, gauling and vexing each of other; I will do it, if it be but to anger thee; is a speech so odious in the mouth of husband or wife, that scarce any thing can be more. The husband were almost as good to tell his wife, that he will be an whore-master, shee him almost, that shee will be an harlot. Doe the head and the body stand against each other in such termes of defiance? Doe Christ and his Church rise vp in armes against each other in this fashion? Doubtlesse this thwarting humor that will doe any thing for the nonst (as we speake) to anger the other, is in the family like the crampe in the body, which puls and rackes the sinewes, and makes the body full of torment. This kills all the comfort of societie. It is the most contrary to loue of any thing; it hinders the going forward of all thrift, and of all dutie. Enemy seekes to crosse enemy; purposed oppositions are the trueſt demonstrations of hatred; and for those to liue like enemies in the field, that are companions in one house or bed, what can bee thought

thought more against reason and against sense? Wherefore for hereafter, let none of you beare with that absurd thought of angring his wife, or angring the husband, but next to the pleasing of God, make it your maine businesse to please each other. Indeed this caution next to the pleasing of God must needs be put in, for else it is a most fond and wicked thing, to prouoke God by seeking to giue a creature content. If any thing but the breach of Gods Law will satisfie thy yoke-fellow, thou must doe it, be it neuer so troublesome to thee, so much against the haire, so opposite to thine owne desires, and contrary to thine owne will. for euery one of vs (saith *Paul*) must please his neighbour, much more his husband or wife in that that is good for edification. But if thou canst not fulfill the desires of a man, without the breaking of the Law of God, then conclude and say, that it is farre better to offend a mortall creature, than the immortall God: for as God must be loued aboue all, so must hee be pleased aboue all, and as the yoke-fellow must be loued next to God, so must they also be pleased next to him. Only my brethren consider, that this point is deliuered vnto you amongst the duties that are mutuall. Most husbands looke for it of their wiues, they esteeme not themselues bound to doe it to their wiues: but looke what force obedience hath to tie the wife vnto it, the same hath loue to tie the husband. Doth not the loue of Christ make him carefull to please his Church for good? and doth not *Paul* say, that the strong must beare the infirmities of the weake, and

Rom. 15. 2.

The husband must be as carefull to please his wife, as she him.

Rom. 15. 1.

not please themselues. To be the stronger, & to be the superiour, will not exempt the husband from this dutie; for it was a King that heard that aduice from the wise old men, and they were subiects, concerning whom it is said; *If thou please them, they will serue.* More obedience, and better shall any husband procure to himselfe by this pleasingnesse of behauiour, then by all the rigour in the world. And so much bee spoken of the first effect of loue-pleasingnesse: there are two more of speciall vse which may not be omitted.

Chap. VI.

Of the faithfulnesse and helpfulnesse of the married.

The second and third effects of loue, faithfulnes and helpefulnes.

HVsband and wife must bee to each other faithfull and helpfull, these two must euer be ioyned in practice, and therefore wee will also speake of them both together. This was one principall thing which the Lord did aime at, in making the woman, and ioyning her vnto her husband: for *it is not good* (saith hee) *for Man to be alone, I will make him an helpe meete for him.* Gen. 2.18. And doubtlesse the man was to giue helpe, as well as to receiue it, and to doe more good, by how much he was indued with more strength, and set in the higher place. *Salomon* also noteth this point in his description of a good wife, saying, *the heart of her husband may trust in her.* Prou. 31.11. A good wife you heare, must be trusty to her husband, and must not he

he be rather more thanselfe trusty to her? *Shee will doe him good, and none euill all the dayes of her life*, saith he againe. See what ought to be the constant labour of a vertuous woman, that her husband by her meanes might neuer receiue any euill, but that shee may be an instrument of all possible good vnto him at all times. And without all question the husband is bound to the like, or a greater care of doing good, and only good vnto his wife also: for the Lord did neuer yet aduance any creature to an higher place, but hee made it to giue more good to the things that were vnder it, than that which it receiued from them. Now this helpefull felicitie consisteth in their mutuall care of abstaining from, and preuenting (so much as may be) all such things as might hurt, grieue, and indamage each other; and of doing themselues, and procuring from others to bee done, all such things as may make for the comfort and benefit each of other; then are they faithfully helpefull each to other, when they will neuer doe themselues, nor suffer if (they can hinder) others to doe any thing that may be harmefull to each other: and when they be diligent to doe themselues, and cause others to doe (so farre as lyes in their power) whatsoeuer may be good one to another.

Faithfull helpefulnesse must be shewed first to the soule.

But this duty must be handled a little more particularly and largely; it must extend it selfe to the soules, bodies, names and estates of each other. First to the soules, by prouoking each other to all godlinesse and pietie, and holinesse of liuing, as occasion serueth. The husband must not hinder, but

further the wife in goodneſſe, nor ſhe him: for the wife alſo hath libertie to exhort and ſtirre vp her husband to well doing, and to preuaile by intreaty and faire meanes. So the godly Shunamite perſwaded her husband, to giue all good entertainement to the man of God *Elisha*, for which they were plentifully rewarded with the bleſſing of a ſonne in their old age, after long barrenneſſe in youth. The like *Elkanah* practiſed to his wiues, *Hanna* and *Peninnah*: for he brought them vp with him alſo to the Tabernacle, though it were more than was ſtrictly required of women, to come vp thither to offer yearely. Their neereneſſe of ſocietie, giues them many and great occaſions of ſweying each other either way: for it is hard to denie any thing to ſo inward a friend. They muſt therefore beware of becomming the diuels inſtruments to allure each other to ſinne: as *Euah* drew *Adam* to eate the forbidden fruit; and as *Ieſabel* drew her husband *Ahab* to all idolatry, and cruelty againſt the Prophets; and as *Ananias* drew *Saphira* to ioyne with him in diſſembling: for there cannot be a greater miſchieuouſneſſe in the world, than for man and wife to abuſe that inwardneſſe and power, which they haue either in other, as it were to poyſon each other with wicked aduice, and naughtie ſolicitations: but they muſt bee ready with ſpeciall diligence, as they haue ſpeciall opportunity to conſider one another, and to prouoke vnto loue, and to good workes. If the wife perceiue the husband ſlack in matters of religion, or mercy, or the like, ſhee muſt euer bee commending theſe things

2 King. 4 9.

1 Sam.

things vnto him, and putting him in mind of the excellency of these vertues, and the great reward that God will giue to them that practice them; and so sweetly drawing him to a more frequent practice of them, alwaies remembring to be milde and gentle in her speeches this way, as one that would allure, and not inforce. The husband likewise must with the most familiar and kind speeches that may be, stirre vp his wiues dulnesse, if hee perceiue her dull; and mind her of those motiues that may encourage, and quicken her in all well-doing. O how sweet a societie would this of man and wife be, if they could in this manner be watchfull of all opportunities, to further each others proceeding in godlinesse! Againe, becauſe they haue continuall occasion of inward conuersing each with other; therefore they shall not chuse but discouer in each other diuers corruptions and imperfections: for there is no man liues without his faults and weakenesses. Now they must not turne these infirmities into matter of hatred and contempt, but of pitty and compassion, & care of procuring each others reformation, by seeking to preuent and heale the faults of each other. They must not in heate vpbraide each other with their sinnes, nor seeke to prouoke the corruptions, which they find apt to be prouoked; but rather they must giue all heede to cut off all such occasions, as they find in experience will giue aduantage to such corruptions of their yoke-fellowes, and make them breake forth to their hurt; and they must by all good counsell seeke to fortifie each others soules against the

the common enemy. They must both obserue the diet, temper & constitution of each others soules, till they perceiue what infirmities they bee either of them chiefly subiect and inclined vnto: and hauing found them, they must diligently abstaine from all things that may prouoke that euill, and proue occasions of making them ouer-shoot themselues therein: and further they must apply all meanes to weaken and infeeble such corruptions, and to stop their ouer-flowing, that they may not proceede to any extremitie, if they haue begun to offend in some degrees. Their acquaintance with the diseases and distemperatures of each others inward man, must not bee made a cause of their vilifying, reproching, disgracing each other, by hitting each other in the teeth with such imperfections; but rather of helping and supporting each other, by flying from all such words or actions, as would encrease and incense them, and taking vnto them such gestures and speeches, as are fittest to heale and mitigate them. For example, if the husband perceiue his wife apt to be angry and that such and such things will easily put her out of patience, he must pitty her weaknesse, and carefully abstaine from such things: so must shee deale with him, and so must they carry themselues to each other, in regard of all other frailties, as wel as anger. Yea, if either of them be giuen to any grosse sinne, or proceed to any such high degree of wickednes, as that their owne words alone (after all labour by kind, Christian, and louing meanes to draw them out of it), will not preuaile to worke amendment:

then

then must they not feare to seeke the helpe of some more wise and able friend, whose knowledge and vnderstanding may perhaps effect that cure, which themselues haue failed of. Thus will they doe for each others bodies, send for a Physitian in a dangerous sickenesse, and craue the aduice of a Chirurgion in a wound, that their owne skill cannot cure. And in case they find little fruit of such endeauors, but that the yoke-fellow proue a dog or swine, who grunts or barkes, and will hearken to none admonition; yet they must continue to waite and pray, and referring the matter to God, the onely Physitian of the soule, who is able in due season to redresse all, must know that they haue discharged their duty before God, and enioy the comfort of hauing beene faithfull to God and their yoke-fellowes, for all the want of successe. But those men and women deserue to be condemned as most treacherous each to other, and most vntrusty, that for their owne ease sake, will quietly permit their yoke-fellowes to sleepe in any sinne almost. Let them sweare, let them break the Sabbath, let them be vnrighteous, or doe what euill they will. Many yoke-fellowes (for feare of a storme if they should admonish) can be content to keepe silence in such cases. This is to betray one another to the diuell, and to giue each other leaue to go to hell without rub. Wouldest thou suffer thine husband to poyson himselfe, for feare of enduring his anger, if thou shouldest snatch the poyson out of his hand? wouldest thou let thy wife cut her owne throat, for feare she should chase and scold, because thou tookest

keſt away the knife from her? Doubtleſſe to let them kill each others ſoules, and ſay nothing for feare of a little frowning, anger, paſſion, or hard vſage, is no leſſe ſinfull and hurtfull perfidiouſnes, then to giue way (for quietneſſe ſake) to their miſchieuing of each others bodies. And they alſo are to be blamed as very vnhelpfull, yea, very miſchieuous, that are ready to ſpie out the faults each of other, with an euill and malicious eye, to make them worſe and not better; that looke out the faults of each other, as enemies doe the weake places of a Citie, to make them weaker; and as euill Chirurgeons handle a ſore, to make it ſorer, that they may haue more money for healing it; or as vnhappy boyes, that perceiuing a boyle or other ſore vpon their fellowes, loue to be cruſhing and hurting it, to make themſelues merry, in making their fellowes crie: woe vnto ſuch husbands or wiues; ſorry helpe is it that they afford to their married companions, and miſerable helpers are they, and God ſhall one day reckon with them, for hauing done ſo little good, where hee appointed them to doe all good; and ſo much hurt, where he appointed them to doe none hurt at all. But ſo much for the faithfull helpfulneſſe of men and women to each others ſoules, in ſeeking to plant and water vertues, and to pull vp the rootes of vices in each other minds.

2. *The body.*

They muſt further practiſe the ſame vertues toward the bodies each of other, by ſhunning of all things that may cauſe diſeaſes or ſickneſſe each to other, and by a ready vnder-going of any paines or coſt

coſt (according to their power and abilitie, and indeed rather aboue than vnder their power or abilitie) to procure whatſoeuer diet, phyſicke, attendance, or other like neceſſiries, for the keeping or recouering of health, and preuenting or remedying of ſickneſſe. Yea, they muſt comfort each other in the dayes of ſorrow, that worldly ſorrow may not breede death. Thus *Elkanah* cheared vp his wife *Hanna*, when ſhe was full of teares ſaying, that he was better to her than ten ſonnes. So when *Manoah* was troubled, ſaying, *wee ſhall ſurely die, becauſe we haue ſeene God*: his wife did raiſe him vp, ſaying, Bee of comfort husband, the Lord would neuer haue told vs ſuch tidings, had he purpoſed our death. The wife muſt be health to her husband in his ſickneſſe, and he to her. She muſt ſupport his weakeneſſe with her ſtrength, and he hers: they muſt moſt willingly deuoure all paines, and vndergoe all coſt that is this way needfull and requiſite, for the eaſe and content each of other. No charges muſt bee eſteemed too much, nor no labour, which is ſpent for the neceſſary comfort each of other in ſickneſſe and in weakeneſſe. You ſhall hardly find a man ſo careleſſe of his horſe, but if he be falne in a ditch, he will helpe him out; and if he be ſicke, he will get ſome helpe for him. Shall a man be worſe to his wife than to his beaſt? let her lie burdened with ſorrow, and ſpeake no word of comfort to her? let her lie pained with ſickneſſe, and grudge to allow her attendance, fare, phyſicke fit for her weakeneſſe? O miſerable and wretched niggardlineſſe! Is this to be a ſauiour to his wiues

1 Sam. 1. 8.

Iudg. 13. 22. 23

body? or what ſhall we ſay to thoſe wiues, that in their husbands ſickneſſe, grumble at the paine of watching, at the charge of fier, candle, phyſick, or the like? is it not a ſhamefull niggardize that poſſeſſeth the breaſts of ſuch women? doth ſhe cheriſh her husband in ſickneſſe, that cares not what aileth him, if her ſelfe may reſt at eaſe? It is as great a ſhame as may be, for a man to be mercileſſe. Miſerie ſhould moue compaſſion towards a ſtranger, and make one put himſelfe to paines and coſt, for the relief of one whom he neuer ſaw before (as the parable of the good Samaritan ſhewes); therefore to neglect one ſo many waies endeared, as an huſband or wife, companion of life, partaker of all eſtates; this is a notorious hard-heartedneſſe, and ſhould couer their faces with bluſhing and ſhame, that haue offended in it. Sickneſſe and weakeneſſe are things of themſelues ſufficiently tedious, there needeth not the addition of the husbands or wiues vnkindneſſe, diſ-reſpecting, grudging, to make the burden heauier. This is to adde aduerſitie to aduerſitie, and to lade one more, that is already ſinking vnder his loade, a moſt barbarous and cruell vnkindneſſe! When the body fainteth, to make the heart faint alſo; when the limmes and ioynts are weake, to fill the ſoule with weakeneſſe, by grieuing at the niggardize and churliſhneſſe (grieuous things, being practiſed from one ſo neare, and owing the quite contrary), this is verily murther in an high degree; like the kindnes of men to their dogs, that when they be ſicke, will knocke them on the head, and kill them out-right, to rid them of their paine.

paine. Wherefore let euery husband or wife auoid or mend this fault, and looke to their demeanour towards their yoke-fellowes, eſpecially in times of weakeneſſe, griefe and ſickneſſe. When the wife is great, and full of anguiſh with the labour of breeding and bearing: when ſhe is in trauaile, or lieth in (as they terme it), and begins to recouer the ſtrength, that paines in trauaile had diminiſhed; then comfort her with louing ſpeeches, then cheare her with affable countenances (that is a time when luſt ſhould be laid to ſleepe, and pure good-will be moſt wakeful and working), then ſee that ſhe want no looking to, no good fare, no good vſage that thou canſt helpe her vnto. This is to be helpefull to her body. So when thine husband is ſicke and feeble, when he languiſheth vpon his bed of paine and weakeneſſe, when his bones ake, when his eyes refuſe ſleepe, when all things are diſtaſtefull to him, and all places weariſome; then ſtay him vp with cõfortable ſpeeches, then reuiue him with diligent attendance; doe all thou canſt, and ſpend all thou canſt to the recouering of his ſtrength, or eaſing of his torment: let thy loue and care be his phyſicke, and thy ſelfe his Phyſitian, and let the comfort of thine helpefull carriage content his ſoule ſo, that his body may more eaſily be ſtrengthened: this is to bee a good wife to thine husbands body, and to cheriſh him in ſickneſſe, as thy promiſe bindes thee.

In the third place, man & wife muſt be faithfully helpeful to each other's names, and that in a double reſpect what concerneth the maintaining thereof, 3. *The name.*

Man and wife must be carefull to maintaine a good opinion each of other, and keepe out iealousies:

both betwixt themselues, and also mongst others. First then, euery married couple must vphold in their hearts a good conceit and opinion each of other (so farre as may possibly stand with truth) that they be faithfull, honest, chaste, trusty, louing, and euery way good yoke-fellowes. The husband must thinke well of his wife, she of her husband, further than the apparent euidence of ill-deseruing carriage shall euen inforce them to the contrarie. In truth *Salomon* doth commend the errors of loue this way, wishing the husband to erre in the loue of her (and surely she shall not be blamed, if shee mistake also with this louing mistaking.) For man and wife to haue somewhat an ouer-good opinion of each other; for him to thinke her, not only more comely, handsome, beautifull; but also more louing, more dutifull, more submissiue, more trusty, than perhaps shee is (making her vertues carry a greater shew to his eye, by looking vpon them through the spectacles of loue), and for her to account him not alone more proper, and handsome-bodied, and well-fauoured, but also more kinde, more carefull of her good, and more true to her, than it may be he is indeed (by interpreting things with that largenes of good interpretations, which much loue will put vpon them) is a thing so farre from blame, that it deserueth rather commendation: yea, for man and wife to be made so mutually blind with the liking each of other, as not to be able to see some things that are amisse each in other, & to see things that are out of order, in as little a proportion and shape as may be; this betwixt them

Prov. 5. 19.

them two, is doubtleſſe a praiſe-worthy blindnes. Loue is euermore apt to make a good thing better, a bad thing leſſe bad in thoſe to whom it is borne; loue will not eaſily beleeue the perſon loued to be in a fault. It muſt haue moſt neceſſarie arguments of conuiction, afore it can paſſe a ſentence of condemnation. It will mollifie and mitigate things, it will helpe them with a moſt fauourable conſtruction; it will not admit of any wreſting, peruerting, or forced aggrauations, neither can it brooke a bitter kind of accuſation: it hopes the beſt, and beleeues the beſt, and will not eaſily giue way to an ill conceit. You muſt make your proofs exceeding ſtrong, which you bring againſt the ſonne or daughter to the fathers eare. Light coniectures, weake probabilities, and poſſibilities, vncertaine may-bees will not ſerue the turne to make the father condemne his child to be a thiefe, an harlot, a murderer, or any way guilty of any grieuous crime. For ſeeing loue doth make the ſoule moſt earneſtly to deſire, that the perſon loued may be no ſuch manner of perſon; therefore it will ſtop vp the heart againſt an ouer-credulous and forward intertainement of any ſuch fancy: vntill the matter be ſo ſtrongly and vndeniably iuſtified, that wiſedome and reaſon will not ſuffer the iudgement to ſtand in deniall any longer. Doubtleſſe man and wife ſhould loue each other, as well as any parent loueth any child; and therefore they ſhould be as plentifull in this effect of loue. They ſhould be very backward to the ſtirring vp, or intertaining of any thought, of each others being

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guilty of any great fault; they ſhould be hard of beleefe to any report of any ſuch matter: they ſhould in this be peremptory to giue no credit to bare conceits, and vngrounded, vnwarranted ſurmiſes: they ſhould by no meanes ſuffer their hearts to grow miſtruſtfull of each others honeſty for body and fidelitie to the eſtate of each other. Shee muſt neuer thinke, that he doth affect other woe men in vnchaſte manner, vnleſſe the matter bee more than manifeſt. Shee muſt neuer imagine, that he doth waſte, conſume, and imbeſell their eſtate, vnleſſe the fault be palpably & notoriouſly plaine, ſo that vnderſtanding cannot iuſtifie, nor beare the denying of it. He muſt neuer perſwade himſelfe, that ſhe is vncleane, light, wanton, and giuen to ſtrangers: or that ſhe is theeuiſh, and vnrighteous, and robs him, and purloynes from him, and diminiſheth his eſtate by falſe-hood, vnleſſe that he can make good theſe matters, with ſuch brightneſſe and cleareneſſe of proofe, as will not admit of any reaſonable defence and apology. All iealouſies, all raſh, heady, haſty, ſuſpicious, all light, ill-built, and ill-ſupported ſurmiſes, muſt be farre and farre abſent, from the ſocietie of matrimony. For if once it fall out, that their ſoules be infected with ſuch miſtaken conceit each of other; loue will goe out at the ſame dore that ſuſpicion comes in at, and they ſhall ceaſe to bee deare each to other, when they begin to thinke each other naught. Light and idle iealouſie betwixt husband and wife, doth proue them to be farre from louing each other. If iealouſie be taken, for that anger and diſcontent, which

which ariſeth from the certainely-knowne offence of the party loued; it muſt not be denied to be an effect euen of loue: for the more tenderly any man doth loue his wife, or ſhe him, the leſſe patiently can they brooke the loſſe of each others affections: but let iealouſie be taken for that, that in common phraſe of ſpeaking it is taken for; and there it is an effect of any thing, rather than of loue. He or ſhe, that hath a iealous head (an head I meane ſo apt to miſconceiue and ſuſpect, that the husband cannot ſee his wife looke on another man, or talke with him, or ſhew any due and common curteſies, but immediately he concludes, that ſhe doth vnchaſtly affect him, and that they either haue been, or will be (as they call it) naught together; and the wife on the other ſide, cannot ſee any lawfull and blameleſſe familiarity, and kindneſſe paſſe betwixt her husband and another woman, but preſently ſhe reſolues, that they meane whoredome, and that they muſe adultery), I ſay, perſons that haue ſuch iealous heads, neuer had truly louing hearts. They might be luſtfull, they might bee fond, they might haue a vaine you thfull, licentious appetite to each other, but an holy and vertuous, and ſpirituall affection, they neuer had, nor can poſſibly haue, if they giue way to the ranging and vncontrouled preuailing of theſe euill ſurmiſes. And therefore of all the domeſticall make-bates that be, and of all thoſe things which are apt to ſet quarrels betwixt the married couple, and to ſow variance and diſcord, where ſhould be moſt amity and good agreement; nothing in the world is more peſtilently effectuall

fectuall to theſe bad effects than iealouſie. Hauing leauened the heart, it makes the ſpeeches ſharpe and tart, the countenance ſower and lowring, and the whole behauiour, keene and vntaſtefull. No good words, no good looks, no good geſtures, no good actions can proceede out of a iealous man or womans heart: but nipping, girding, taunting, quarrelling, reuiling, raging, and all bitterneſſe; of theſe this bad humour of iealouſie is moſt abundantly fertill and broody. It is verily like to a broody hen, that if ſhee haue no chickens, will ſit vpon the bare neſt, and make as great a clucking when ſhe hath neuer a chicken or an egge, as if ſhe had a number: ſo iealouſie will make a man ſucke miſchieuous things out of his owne fingers ends, and take on as much, and vex himſelfe, and blame his yoke-fellow as much, where no fault hath deſerued it, as if there were a fault. This euill weede muſt not be ſuffered to grow vp in the garden of matrimony; for if it doe, no good herbe will proſper by it, it will ouer-run all that is commendable, and ſuffer no praiſe-worthy thing to flouriſh. And therefore let all that haue knit themſelues together with this couenant, loath and deteſt any motion or fancy that may ariſe with-in them of any vnchaſtitie, any vnfaithfulneſſe, any euill meaning or lewdneſſe of their yoke-fellowes; let their hearts (I ſay) riſe againſt theſe motions that ariſe in them, and let them diſdaine to be ſo baſe and ill-natured, as to giue the leaſt credit vnto them, vnleſſe that the prooſes bee ſo more than manifeſt and treple plaine, that no good conſtruction can ſalue them,

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nor ſcarce impudency it ſelfe gain-ſay the truth of them: let them not dare vpon farre-fet, and hard-ſtrained, and much-forced coniectures or imaginations, to build the reproch of themſelues and of their yoke-fellowes. Away with this make-bate iealouſie, this quarreller ſuſpition, this breeder of braules, this mother and nurce of contention, this ſecret vnder-miner of loue, of thrift, of good-huſbandry, and good-huſwifery, and all things that ſhould be profitable to an houſhold. Away with it (I ſay) out of thine heart, baniſh it and chaſe it farre off from thy breaſt, from thine houſe. It is better to receiue ten darke and concealed wrongs without ſuſpecting, than to ſuſpect one without hauing receiued it. Aptneſſe to ſuſpect another, growes from the euill root of a bad nature, whereby one is apt to offend himſelfe. Wherefore as thou wouldeſt ſtand for the good name of thy yoke-fellow, againſt the barking tongue of a ſlaunderer; ſo ſtand for it againſt the ſlandrous dreames of thine owne heart, and take heed of beleeuing thine own fancies, more than others reports, without moſt pregnant proofes. And if any wicked perſon, maker of diuiſion betwixt the head and body, will ſuffer his lips to be ſo ill imployed, as to become Satans bellowes to blow theſe coales betwixt you, by telling thee this and that, by darke ſpeeches, by fainings, by peruerting, by ſtretching things vpon the tenter of vncharitable miſtaking, and caſting vpon them the blacke and ill-fauoured colour of miſconſtructions; hate thou ſuch a perſon, reiect his words with deteſtation, flie his ſocie-

tie as a toad, and let not thine eares and heart bee defiled, with giuing gentle audience to ſo baſe a whiſperer and tale-bearer. In one word, Wouldeſt thou loue or be loued? wouldeſt thou ſyeeld or receiue comfort? wouldeſt thou liue otherwiſe in marriage, than as in a priſon or a dungeon? wouldeſt thou giue or haue any quiet or content? ſtrengthen thine heart in a firme and vnalterable, and inconquerable good conceit of thy yoke-fellow, and rather be any thing than iealous, vnleſſe thou muſt either put out thine eyes, or be iealous. And thus muſt the married preſerue their credits at home in the breaſt of each other, where they ſhould moſt of all deſire to be in credit.

Man and wife muſt be chary of each others credit with others, and to that end, 1. Muſt hide each others faults as much as may be.

Now they muſt be tender alſo of their good reputations abroad, and beware of caſting mire in the faces each of other. And this mutuall ſauing of the credits each of other, requireth two things: Firſt, that they doe labour to conceale the weakeneſſes each of other, from all others, ſo much as is poſſible. The husband muſt doe his beſt endeauour, that none may know of his wiues faults but God and himſelfe, neither muſt he be willing to lay them open any where, but to the eare of heauen, where he may craue pardon of them; and the woman muſt doe her beſt, to keepe her husbands euils from the knowledge of all the world. All peaching and blabbing, & loud accuſing muſt be farre and farre remoued from them that are inward in ſuch a degree, and haue ſo neare intereſt each vnto other. They muſt account their credits, as well as their bodies, to be in a manner all one. He muſt

must conceiue, that her disgrace cannot be separated from him, if it become publike; and she, that his reproch if it come abroad, must needs returne home againe to her. In this sense loue must couer a multitude of faults. And the contrary offence, namely, the publishing of each others sinnes and imperfections, is a monstrous treacherie, and a thing than which nothing can worse become them, in the iudgement of the wise. To heare an husband large in declaiming against his wife, and artificiall in aggrauating her sinnes, as if he tooke delight in nothing so much, as in branding her forehead with the blacke marke of infamy, is a testimony of so much hatred, where there should bee most loue, and of so bitter vnkindnesse, where nature it selfe requireth most tender kindnesse, that no speeches almost can sound more harsh in the eares of wise men. So againe for the woman to be clattering amongst her gossips, what a wicked and foolish husband she hath met withall, and to be still making proclamation of his faults, as if shee feared nothing, but that they should not be known to people enow, is a most irkesome and hatefull folly and vntrustinesse. They be ill birds that defile their owne nests; and mad folkes that vncouer each others nakednesse, and fling dung in the faces each of other. To backbite an enemy is a sinne, how much more to backbite ones owne yoke-fellow? The Lord was no whit pleased with *Adams* casting of his fault vpon his wife, and laying the blame vpon her, to free himselfe of it; whose faults can one couer, if not his wiues, that is to say, his

owne? or who can be free from reproch, if one so neere him as a wife, doe seeke to deface his good name? it is almost impossible, but that a man and wife shall sooner or later discouer their passions and weaknesses each to other, seeing they haue so continuall and frequent conuersation each with other; and for them to be peaching, blabbing, and playing the tell-tales each against other, what soule doth not loath to thinke of it? Vnwise man or woman, will thy husband or wife be the better for thy vnruth reporting of their faults? will thy twatling of their vices mend them? if not (as it is sure it will not); why dost thou disgrace thy selfe, in seeking to disgrace thy yoke-fellow? why dost thou publish thine owne vntrustinesse, vncharitablenesse, indiscretion, in publishing the frailties of thine husband and wife? and make all wise men to take thee for a passionate, clamorous, open-mouthed, and lanish-tongued backbiter, by telling abroad, what things thou findest amisse at home. Canst not thou learne more silence and secrecy of thy silly dog? though he barke at others, he will not barke at his owne master; and though a strangers comming makes him open immediately, yet he is dumbe towards those of the family. That man and woman are worse natured than the poore curres, that eate the crummes of their table, which must needs be bawling and barking each against other. Wherefore if any haue giuen leaue to themselues to be so sinfully talkatiue heretofore, now let very shame cause them to lay their hands vpon their mouthes, that they may not more and more

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incur the name of fooles, by making their tongues to spread abroad folly. Hide, hide each others nakednesse, and make not your selues the common laughing stocks, by being the authors to others, of filling the eares of all men with the noise of your owne disgrace. I deny not, but that the regard of the yoke-fellowes soule, may make either of them seeke a counsellour and admonisher for the other, (as I said before): but it is one thing to acquaint with the fault of ones husband or wife, some one friend (and more than one in this case would not easily be trusted), and that in secret; another thing to sputter it abroade in all meetings, and throw it open before any company. Such a friend will so seeke to heale the soule, as that he may not wound the credit; and will tender as well the name, as the conscience of his friend: but the greater number seeke only to deface the credit, without regarding the recovery of the soule: so the former revealing cannot hurt at all, the latter can do no good at all. Many a man would be willing to open his griefe to a Physician, and to haue a Chirurgion see his sore, which yet would be loath to haue it opened at the market place, and shewed to all his neighbors. Wherefore to vtter to one priuatly for his soules health sake, the sinne or sinnes of the yoke-fellow, may proceede from loue, because it tendeth to good: but to ease ones stomack against him or her, by powring forth their faults (as it were) in the middest of the streete, is to be as rottennesse in the very bones. Know therefore, and practise this duty, O husbands and wiues; spit not each in others faces,

faces, diſcloſe not each others faults, but conceale, hide, burie and couer them ſo much, as truth and equitie will brooke.

2. *Muſt keepe each others ſecrets.*

And beſides this, you yoke-fellowes muſt for each others (both credit and) comfort ſake, keepe the ſecrets each of other faithfully. There may fall out an occaſion for a man to acquaint his wife with ſome ſuch thing, as it much concerneth him to haue kept cloſe from others; and the woman may likewiſe haue cauſe of thus opening her ſelfe to her husband: in ſuch caſes, they muſt vſe all ſecrecie, by holding-in to themſelues thoſe things, which they haue thus intruſted to each others ſafe cuſtodie. But if in ſuch caſes they proue vnſeaſonably open, and the wife find, that her husbands talkatiueneſſe hath deliuered that to the publike view, which ſhee would haue had reſerued to his owne onely knowledge; or he find, that his wiues twatling humour, hath vented that to many, which he deſired ſhould dwell with her ſelfe alone, this will breede betwixt them ſuch a iarre, ſuch an eſtrangement, ſuch a diſtruſt each of other, as it will not be an eaſie labour to remoue. What a paſſion did *Sampſon* fall into, when he found that his wife had reuealed his riddle? and that his companions had gone beyond him, not by the inuention of their owne wits, but by plowing with his heifer; It did well enough become *Daliah*, to play ſuch a treacherous pranke, neither could a man well expect better from an harlot: but for a wife to carry her ſelfe ſo like a ſtrumpet, who would haue looked for it? who could brooke it? Thus if what they

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ſhall impart each to other alone (to vnlade their grieued ſoules, or to ſeeke counſell, or to ſatisfie importunitie) be reuealed; firſt, to one, and by that one to another, and by that ſecond to a third, and ſo forward, till laſtly the whole towne be talking of it; what peace can they haue? what concord? how can it be auoided, but that ſuch vntruſty deeds will bring forth great diſſention and diſcontentment? for how ſhould that perſon be truſted with any thing, who cannot keepe counſell? Wherefore let husbands and wiues frame themſelues, to become good ſecretaries each to other. If hee lay vp any thing in her breaſt, like a treaſure vnder the locke and key of ſecrecy, let him find it ſafe there, as in a cheaſt which cannot bee opened with any pickelocke. If ſhee commit a thing to his ſafe keeping, with deſire that it may not eſcape abroad, let it be ſafe impriſoned in his boſome, and haue no leaue to walke forth vpon any occaſion. Otherwiſe no man can chuſe but be ſtrange towards ſuch an one, whom experience hath conuinced to bee full of chinkes and blabbing. And it is a moſt infallible truth, that there is no quiet and comfortable liuing in marriage, where the practice of truſtineſſe and concealement is away. So you haue heard what care the married people muſt haue of each others good names.

Man and wife muſt be faithfull and helpfull to each other, in regard of goods.

The laſt part of faithfulneſſe to themſelues, is that which concerneth their goods or eſtates, wherein they are bound to bee mutually helpefull by all good meanes. And to this purpoſe it is requiſite: Firſt, that they doe practiſe a community

The practize of community in eſtate needfull.

in their eſtates. Next, that they practiſe good huſbandry. For the firſt; betwixt man and wife, all things ought to be common, goods as well as perſons: for if they may not make a diuiſion in the greater (I meane their bodies, ſhall not it bee a groſſe abſurditie to make it in the leſſer (I meane their wealth)? They muſt haue one houſe, and one purſe; they are but one, and their eſtate muſt bee but one alſo. I confeſſe, that God hath made him the head and chiefe diſpoſer: but without all queſtion, ſhe that hath a part in himſelfe, cannot want right vnto that which is his for honeſt purpoſes; how can any man with good conſcience forget that part of his publike and ſolemne couenant, wherin he endowed her with al his worldly goods? If he be honourable, ſhe receiueth honour from him; if worſhipfull, ſhe partaketh in his worſhip; in any perſonall dignitie, ſhe hath a portion: which is the meaning of thoſe words in their couenant, wherin he ſaith *(with my body I thee worſhip)*; wherfore if he be wealthy, ſhe muſt needs alſo be wealthy in his wealth; and how can that be, if their purces be not common? Wherefore the ſtate of man and wife ſhould not ſtand in ſuch termes of difference, that hee haue one cheſt and one ſtocke by himſelfe, ſhe another by her ſelfe: but they muſt get in common, and ſaue in common, and vſe in common; and both haue, and both doe what either hath, and either doth. It cannot be well with them, if they be not as faithfull partners each with other. She ſhall reioyce in his proſperitie, when her ſelfe proſpers in it; and he ſhall be glad of her thriuing,

if

if himſelfe alſo thriue in it. They two muſt be in the family, as the two hands, two eyes, two eares in the body, to bee both imployed vpon one thing, that it may be better and more eaſily performed: for if they diuide themſelues, and ioyne not their ende auours (as in a thing that equally concerneth both), their affaires will goe forward with ſlender ſucceſſe. Theſe priuate purſes doe ſo diſ-ioyne the affections of man and wife, that at length they little leſſe than marre all. They can ſcarce thinke themſelues ſo neare and deare each to other, as they are indeed, and as their eſtate of matrimonie requireth, when they haue accuſtomed ſo to ſeparate their goods. Wherefore let all them that intend to liue happily, perſwade themſelues to embrace this happy communitie in the ſubſtance of this preſent world; and let them know, that God in commanding the husband to cheriſh his wife as his owne fleſh, and in commanding husbands, ſo to loue their owne wiues as their owne bodies, doth euidently enioyne them this duty.

The practiſe of good husbandry in, firſt, labour; ſecondly, thrift; thirdly, fore-caſt.

And hauing thus vnited their eſtates, let them ſecondly play the good husband, and the good huſwife therein. In husband and wife the next point to godlineſſe and honeſty, is good husbandry and good huſwiuery, and this good husbandry ſtandeth in three things; labour, thrift, fore-caſt. Painfulneſſe in getting, diſcretion in ſauing, prouidence in fore-ſeeing; theſe three doe make vp that much commended vertue of good husbandry; and if any of theſe be wanting, ſo much is wanting from the perfection of it, and ſo much ſhall be

wanting from their comfort and prosperitie. First then they must both imploy themselues in such honest courses of getting and maintaining themselues; as God shall call them vnto. How abundantly hath *Salomon* magnified his Matrone this way? She is like a ship of Merchants: she considers a field, and buyes it: she makes girdles for the Merchants, and clothing for the household: shee gets wooll and flaxe: shee layes her hand to the spindle: and (in a word) she eates not the bread of idlenesse; and knowes how to doe any thing, rather than to doe nothing. Now no man can imagine, but that an husband should at least equall his wife (or rather exceede her) in paines and industriousnesse; and therefore *Salomon* hath many times in his Prouerbs, commended the diligent hand for the mans part. So neither must he liue like a drone himselfe, and make a drudge of her; neither must shee giue herselfe to ease and lasinesse, and cast all the labour vpon him; but both must apply themselues to their vocations painefully, and both bee ready to dispatch those businesses, for which themselues and families must fare the better. He without doores, she within; he abroad, she at home; he in such things as befit his sex, she (in those that beseeme hers) must be content to vnite their paines for their profit, and to vndergoe the labour of getting their liuing in the sweat of their browes, and of eating the labour of their hands. Neither must be an idles-bee, a doe-naught, a loyterer; neither must be like a lame or goutie leg, that hath all the attendance, and performeth no seruice for it: but they

Pro 31.10.11, 12, *to the end.*

they must be partners in paines taking, as two oxen that draw in one yoke. And what they haue painefully gotten, they must likewise thriftily saue from needlesse expences, and superfluous costlinesse. They must not pinch from mercy and iustice, but with-hold from prodigalitie and lauishnesse. In the house of the wise is treasure and oyle (saith *Salomon*): but he is a foole that consumeth it vp. *Salomon* tells vs for the wife, that the heart of her husband may trust in her, shee will doe him good and not hurt. He may be sure (he meanes) that she will not consume, mispend, purloyne (so that hee should need spoyles to make vp the ruines of his estate which she hath impaired): but that wheresoeuer he is present or absent, she will carefully looke to the things of the family; for she knowes as before, that in his riches she is rich, and poore in his pouertie. And doubtlesse if the wife must be sauing, the husband must follow the same good trade of thriuing: for if shee be a fooliſh woman that pulls downe her house with her owne hands, what shall we say of the man that doth so? A sweet tooth, and a finish backe be pick-purses, they must banish these out of their houses, as they would do a picking, false seruant. He must not lauish it out in gaming, riot and belly-cheare abroad, leauing his wife to hard meate at home; neither must shee lay it out amongst her twatling gossips, and consume him by rioting behinde his backe: neither must they both ioyne in sinfull and needlesse expences; but rather both ioyne in practising those vertues, by which both shall find comfort in their

eſtates, and praiſe with God and with the world. The idle vnthriftie wife is a theefe to her husband, the laſie and waſtefull husband is a theefe to his wife, they ſhould be as well aſhamed to rob themſelues, as to ſteale from their neighbours, to whom they owe leſſe dutie. Thirdly, they muſt both be prouident and foreſightfull, laying their heads together, to conſider what good things are requiſite for their eſtates, that they may procure the ſame, and what hurtfull things would come vpon them, that they may preuent the ſame. Forecaſt (the Prouerb truly tels vs) is as good as labour, and the worke of the head no leſſe auaileable to proſperity, than the worke of the hands. The Piſmire muſt be their ſchole-maſter, of whō they muſt learne in Summer, to lay vp for winter, and to get things neceſſary in the fit ſeaſons thereof. *Salomon* prayſeth the good wife, for that her family need not feare the cold of Winter, as hauing before-hand double clothing made ready for them. The woman muſt be allowed a place in this dutie of foreſight: hee muſt acquaint her with the going backward or forward of his eſtate, that ſhe may be glad in his proſperitie, and that the ſudden comming of a croſſe may not cruſh and ouer-whelme her. Two eyes ſee more than one, and two hands diſpatch more buſineſſe than one; ſhe is his helper, and he muſt not refuſe her helpe in this caſe: for it ſeldome falleth out, but that a man too much reſerued from his wife, doth plunge himſelfe and her into diuers vnneceſſary croſſes. Thus doing, they ſhall procure ſufficiency to their eſtates, and their hands by

Gods

Gods bleſſing ſhall find abundance: but the idle perſon walketh vpon a thorne-hedge, that will ſurely pricke his feete; the vnthrifty careleſſe perſon ſhall put his foot into a ſnare that will intangle him, and God himſelfe will caſt vpon them vexation and ſorrow, and fill them full of croſſes and afflictions, that will not put themſelues to paines, to liue according to his ordinance; and they ſhall not want matter of diſcontent (complaints and brawlings), that are negligent in theſe duties. Alone one caution muſt needes be giuen in this matter, namely, that they be both moderate in theſe their worldly affaires: for if they fall to carking and pinching, and an eager affecting of riches, heauen and earth cannot keepe a family diſeaſed with this dropſie, from many ſicke and troubleſome and deadly pangs.

Chap. VII.

Shewing the duties of the married to their families.

Duties of the married to their families.

AND ſo much of thoſe duties which man and wife doe ioyntly owe to each other, in regard of themſelues: there follow ſome that they muſt practiſe, in regard of their families. For a man and a woman that before were members of another family, doe therefore ioyne together in marriage, that they become the rootes of a new family, and begetting children and training them vp

vp (together with ſeruants) according to their place) may ſtore the world with people, and prouide plants for the Church, Gods owne vineyard. Wherefore they ſhall not haue thorowly diſcharged their duties, by the mutuall performance of all the forementioned things vnto each other, vnleſſe they doe carefully regard their houſhold alſo. Herein indeed the husband muſt be acknowledged for the head, for the firſt and chiefe mouer; but the wife is to take the next place, and (as ſubordinate to her husband) muſt become an helper and a furtherer. The things themſelues that I ſhall name belong to them, as they be gouernors of an houſe, and ſtand in relation to children and ſeruants: but the ioyning together therein is that, that muſt be preſſed as a part of their marriage dutie.

1. *To maintaine them.*

Now this their family they muſt both maintaine and gouerne, keepe and guide it. Firſt, they muſt ioyne in making prouiſion of all neceſſaries for their children and ſeruants: He is worſe than an infidell (ſaith the Apoſtle) that prouideth not for his owne, and namely for them of his family. They muſt not carry themſelues in ſuch ſort, as infidels would diſdaine to doe. But this dutie is coincident, with that I ſpake before of faithfulneſſe in their eſtates: for by ioyning their hands and heads in labour, thrift and prouidence, they ſhall cauſe that no good thing be wanting to their children, or to their ſeruants. And verily it is a great commendation to the gouernours, when their carefulneſſe doth ſaue all about them, from wants and neceſſities. Herein they imitate the liuing God, the

1. Tim. 5. 8.

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Father of this great family the world, who doth liberally open his hand, and fills euery creature with good things fit for it. Wherefore let them practice those directions which were before set downe, and so doe two good things at once, euen profit themselues and all that pertaine to them.

Now a family must be gouerned as wel as maintained (yea verily it cannot be maintained without gouernement), and how should it bee gouerned but by them? Wherefore they must also be good rulers at home, and ioyne in guiding their people vnder God. The man must be taken for Gods immediate officer in the house, and as it were the King in the family; the woman must account her selfe his deputie, an officer substituted to him, not as equall, but as subordinate: and in this order they must gouerne; he, by the authoritie deriued vnto him from God immediatly, she, by authority deriued to her from her husband.

2. *Rule them.*

Now this their gouernment looketh to matters of God, and matters of the world. Their first care must be, that the liuing God be truly worshipped in their houses, and that the knowledge and feare of him and of his Word, be planted in the hearts of their children and seruants. To this end they must reade the Scriptures, and call vpon the name of God amongst them, and catechise them in the principles of true religion, that none vnder their roofe may be ignorant of the fundamentall truths of godlinesse, for want of their care to instruct them. To this end also (and that they being instructed may grow vp further) they must looke,

1. *In matters of God.*

that the Sabbath of the Lord be ſanctified by their people, and muſt carefully and conſtantly bring them to the publike aſſemblies, and examine them afterwards of their profiting thereby. So the maine care of all good and Chriſtian gouernours ſhould be, that religion may flouriſh in their houſes. Why hath God giuen the name of Churches to Chriſtian families, but becauſe of thoſe holy ſeruices done publikely in the family? whereby they are all ſanctified, and become euen little houſes of God to dwell in. If this care be wanting, they ſhall alſo want Gods bleſſing on all other their cares, yea, their family ſhall be but a nurcery for hell, a ſeminarie of little diuels, and houſhold of fiends; their children and ſeruants remaining ſtill children and ſeruants of the diuell, becauſe they neglect thoſe meanes, by which they ſhould be made the children and ſeruants of God. Were it not better in regard of themſelues to haue kept no family, than ſuch a family, whereof all the members be very heires of the kingdome of death, and brought vp to nothing, but to inherit damnation? And ſurely ſuch (without the extraordinary worke of Gods grace) muſt their family needes proue, if they be wanting to the meanes of making it better. Wherfore nothing in Scripture is more euidently required, than that fathers bring vp their children in nurture and information of the Lord, and that they doe continually whet the Law of God vpon them, and be talking of it to them, whileſt they ſit in their houſes. And leaſt wee ſhould thinke that this care appertained to the parent alone, and not

Epheſ. 6. 4.

Deut. 6. 7.

vnto

vnto the maſter alſo. *Abraham* is commended, for that he would command his ſeruants to feare the Lord, that it might goe well with him, and them both. And *Ioſhua* vndertaketh for himſelfe and family, that they will ſerue God; and when God inioyneth the maſter to looke to his whole family that they breake not the Sabbath, muſt not the negatiue here as well as in other commandements, include the affirmatiue? and how ſhall hee looke, that they doe ſanctifie Gods Sabbath, if he take not paines to bring them to the knowledge of God, and of his ſeruice? Wherefore let man and wife be principally helpfull to each other in this buſineſſe. When the husband is preſent, let him reade and pray with his family, and teach them the feare of the Lord. In his abſence let the wife doe theſe duties, or at leaſt, take care to ſee them done: and let them both prouide conuenient time and leaſure for the ſame, and each quicken the ſlackneſſe of other, if either begin to grow ſlacke. Seeing they deſire to be called Gods ſeruants, let them deſerue that name, and be carefull to doe him ſeruice in their little common-wealth. How can they looke for proſperous ſucceſſe in any thing, if the chiefe homage due vnto the chiefe Lord bee neglected and vnperformed? why ſhould he bee accounted worſe than an infidell, who prouideth not food and clothing for his family? and he that lets their ſoules go naked and ragged for want of that, that is food and clothing both vnto them (I meane inſtruction in the things that pertaine to life and godlineſſe), deſerue a leſſe diſgracefull name? Here

Gen. 18. 19.

Ioſh. 24. 15.

therefore let man and wife be euer ready to ſtirre vp themſelues out of that ſloth and negligence, which will be euer ready to ſeaze vpon them. For we are naturally apt to deale niggardly with God, and to pinch him (as it were) in all ſeruices, doing nothing but what we find our ſelues bound in very neceſſitie to doe: we ought rather to imitate his liberalitie to vs, and be ſure to doe him as much ſeruice as we can, and redeeme as much time as we can to doe him ſeruice: for it is a ſhame to be neare and hard towards him in matters of religion, that is bountifull towards vs in all bleſſings. Would you haue then godly children, and godly ſeruants? and would you haue Gods bleſſings attending vpon your children, and your ſeruants? be not wanting to Gods worſhip amidſt them, and be not wanting to their ſoules; let him be diligently ſerued, let them be conſtantly inſtructed, and let your families be thus dedicated vnto him. Bee you husbands and wiues of one mind in the Lord, or elſe your vnitie in all other things is but a conſpiracie and rebellion. But this how ſeldome it falls out, lamentable experience can teach vs. Sometimes the husband would haue God ſerued in the family; and then the wife hangs off, and counts it loſſe of time. Sometimes againe the wife would faine haue the worſhip of God find place vnder their roofe: and he like a profane beaſt cals it preciſeneſſe, and will not haue an houre ſpent ſo idely. Sometimes both conſpire in negligence and omiſſion: but how ſeldome doe their deſires and endeauours meete in this moſt needfull point? how

how seldome doe they prouoke, animate and incourage each other, in so most profitable workes? This is the fountaine of most disorders in most families: where God is not serued, what can abound but profaneneſſe and impietie in maſter, miſtris, ſeruants, children, and the whole houſhold; where people be not taught the knowledge and feare of God, how ſhould they know or feare him? where theſe graces are abſent, how ſhould any thing be found but rudeneſſe, ſtubburnneſſe, and vndutifulneſſe? Now therefore (I ſay againe) let all husbands and wiues that feare God, be of one mind in the Lord, and let them not faile in vſing all good meanes, to plant and water pietie in their peoples hearts, by eſtabliſhing the exerciſes of religion in their houſes; alwaies remembring with feare the hideous curſe that the Prophet of God doth pray, may fall vpon the families, that call not on his name, ſaying, *Powre out thy fury vpon the Heathen that know thee not, and vpon the families that call not on thy name.* See you not the houſholds deuoted to curſing, where theſe duties of religion find not entertainment? And thus for the matters of God muſt they gouerne well. Ier. 10, 25.

Now for the matters of the world alſo, they muſt ouer-ſee the waies of their families; which thing *Salomon* commendeth in a vertuous wife by a word worthie noting; for it ſignifies to ſtand as a watchman in a watch-tower, who ſeating himſelfe in that place of aduantage for that purpoſe, looketh carefully on euery ſide, and obſerueth and giueth notice to the Citie of all 2. *In matters of the world.* Prou. 31, 27.

approching enemies, that none may surprise the same at vnawares: so must the wife, and (therefore much more) the husband haue their eyes and mindes attentiue vpon the behauiour and carriage of all vnder their roofe. Now of this ouer-sight these are the parts: first they must appoint their inferiours such workes and seruices, as are fit for them to doe, and follow them and looke after them, that they may performe it accordingly: for had not the Lord seene, that inferiours would stand in need of such following, he would neuer haue made this difference in the family. If seruants and children, would of themselues bee painfull in their businesse, what neede the master or dame to doe any thing in the house? but God saw well, that the best seruants in the world, would need helpe this way; and therefore ordained gouernours in a family, euen two gouernours; one chiefe, the other subordinate, that the absence of one, might be supplied with the presence of another. For the Prouerbe saith well, that the masters eye doth fat the horse, and the masters foot doth soyle the ground: and if the eye of the one of them be not euer and anone attendant vpon their inferiours, they shall find, that their bare commandements will haue little efficacie, to bring any thing well to passe. Secondly, they must marke the carriage of their inferiours, and take notice what disorders are ready sometimes to creepe in secretly, sometimes violently to breake in vpon their families: that such euils may be either preuented, or else resisted speedily, and find no quiet abode in the familie.

familie. Idleneſſe, twatling, diſcord, and many more imperfections, are apt to ſteale vpon the beſt ſeruants and children in the world, which the Lord well knowing, made rulers in the houſe to keepe all in good order. And if it ſeeme vnto vs (as it is) a comberſome thing thus to rule and guide an houſhold, we muſt remember, that God did not make man to liue at eaſe, and take his pleaſure, but to doe ſeruice; which now (in this corruption of mans nature), cannot but proue painefull. And though this care be ſomewhat troubleſome, yet the miſchiefes that will follow vpon the want of it, are much more troubleſome: for if the eyes of the maſter and miſtreſſe ſtand not open to ſee, and oppoſe the faults of thoſe that are vnder them, they will grow bold and licentious, and full of wickedneſſe, be the gouernours otherwiſe neuer ſo godly: but by their mutuall carefulneſſe, this duty may be made ſomewhat eaſie to both, and much peace follow in the houſe, by ſtopping the way againſt much ſinne. Laſtly, they muſt ioyne in admoniſhing, incouraging, reprouing, and (if need be) correcting their inferiours: both muſt diſcountenance thoſe that miſcarry themſelues, and both muſt giue commendation and good allowance to them of good behauiour; that ſo they may both maintaine each others authority to the full. If one thinke fit, by ſome little kindneſſe to encourage any in the family, the other muſt not grudge and bee vnwilling; if the one will reproue, the other muſt not defend; if he will correct the children, ſhe muſt not grow angry and ſaue them (as if ſhe thought it much

much they ſhould be kept vnder nurture) neither muſt he ſaue them out of her hands, when ſhe ſeeth cauſe to giue chaſticement. Suppoſe that either of them exceede this way, correcting either without cauſe, or aboue meaſure, the other muſt not make a braule of it before the face of the inferiors, as it were to bolſter them out againſt the gouernour: but they muſt quietly debate the matter each with other alone, and keepe their diſagreements in this kind from appearing in the family: for if hee doe and ſhe vndoe, if he correct and ſhee cocker, or if ſhe chide and he defend: (beſides the diſtempers and heart-burnings which will grow betwixt themſelues) they ſhall alſo ſo lighten and leſſen each others power in the family, that both at laſt ſhall grow into contempt, becauſe of their indiſcretion. Oppoſition betwixt gouernors, by making ſides, vndoes all; neither ſhall be reſpected or regarded, when they tender not the good eſteeme each of other. If in a boat all the burden be puld vpon one ſide, the whole veſſel is ouerturned: ſo in a family where ſuch diſſention is betwixt gouernours, the whole houſhold is little leſſe than drowned in the waues of contention and ſtrife. Take vp the heeles, and the head will catch the knocke; and knocke a man vpon the head, his feete will lye ſtill as dead: ſo if the man bee diſpiſed, the wife ſhall not long preſerue her eſteeme; if ſhee be ſet light by, he will ſoone be ſcorned alſo. They muſt therefore ſo ioyne hands in theſe workes, that their diſſention may not blaſt the fruit of all their endeauours. It is harmefull to nouriſh as it were a domeſtick

meſtick faction in this little common-weale: what one likes or diſlikes, let the other (at leaſt by ſilence for the preſent) ſeeme alſo to like or diſlike, and let them neuer diſagree, in admoniſhing or correcting or commending; ſo ſhall their diſcreete concord in gouernment, preſerue their authoritie among their people, encreaſe their loue each to other, and procure good amendment in their inferiours. And ſo much be ſpoken of the ioynt duties of husband and wife, both towards themſelues and toward their families, both for maintenance and for gouernment. We come now to ſpeake of ſuch proper duties, as are peculiar to either of them, wherein we will firſt informe the husband, and afterwards the wife.

Chap. VIII.

Of a mans keeping his authoritie.

The husbands peculiar duties, firſt, to gouerne; ſecondly, to maintaine.

THe husbands ſpeciall duties, are all fitly referred to two heads; he muſt gouerne his wife, and maintaine her; and as our Lord Ieſus is to his Church (for with that compariſon is the holy Ghoſt himſelfe delighted), ſo muſt hee be to his wife an head and ſauiour. As for gouernment, two things alſo be required of him; one, that he keepe his authoritie; the other, that he doe vſe it. Firſt then be it knowne, that euery man is bound to maintaine himſelfe in that place, in which his Maker hath ſet him; and to hold faſt that account, reuerence

A man muſt keepe his authoritie.

uerence and precedency, with both God and nature haue aſſigned vnto him. Nature hath framed the lineaments of his body to ſuperioritie, and ſet the print of gouernment in his very face, which is more ſterne, and leſſe delicate than the womans; he muſt not ſuffer this order of nature to be inuerted. The Lord in his Word hath intituled him by the name of head: wherefore hee muſt not ſtand lower than the ſhoulders; if he doe, doubtleſſe it makes a great deformitie in the family. That houſe is a miſhapen houſe, and if (wee may vſe that terme) a crump-ſhouldered, or hutch-backt houſe, where the husband hath made himſelfe and vnderling to his wife, and giuen away his power and regiment to his inferiour: without queſtion it is a ſinne for a man to come lower, than God hath ſet him. It is not humilitie, but baſeneſſe, to be ruled by her, whom he ſhould rule. No Generall would thanke a Captaine, for ſurrendring his place to ſome common ſouldier; nor will God an husband, for ſuffering his wife to beare the ſwey. It is diſhonorable to the Prince, if ſubordinate officers yeeld the honour of their places to the ouertopping of meaner ſubiects; and the contempt redounds vpon God, which a man is willing to take vpon himſelfe, by making his wife his maſter. It is Gods authoritie inueſted in his perſon, he muſt not permit (vnleſſe hee will wrong God) that it be troden downe and deſpiſed: for this Saint *Paul* hath giuen vs a rule, ſaying; *Let euery man abide in the place wherein he is called.* It muſt be vnderſtood as well of the place for order and gouernment, as for

1 Cor. 7. 10.

meanes

meanes and condition of life. But here perhaps, ſome weake ſpirited man may interrupt me, and ſay; The thing you ſpeake is reaſonable, and happy were it, if a man could doe it: but experience ſhewes, it is ſooner ſaid than done, vnleſſe you can giue vs ſome good direction how to doe it: but for himſelfe, he hath met with ſuch a virago, that will be gouernour, or will ouerturne all; and againſt ſuch a diſordered, froward and ſturdy-ſpirited dame, who can preſerue his authoritie? To ſuch obiector I anſwer: That moſt men doe falſely caſt the blame (of looſing their authoritie) vpon their wiues, when in very truth it is wholly and onely due vnto themſelues: for it is not extorted from them by the wiues violence, but loſt, and caſt away by their owne folly and indiſcretion. It is not indeede in any mans power, to reſtraine a violent ſpirited woman from aſſoiling his authoritie, but from winning it. Whether ſhe ſhall breake forth into carriages of contempt, he cannot chuſe: but whether he will proſtitute himſelfe vnto contempt yea or no, that he may, and muſt chuſe. Many a citie is fiercely aſſaulted, and not taken. Many a woman ſtriues to breake the yoke, but is not able. So long as the husbands behauiour is ſuch, that the wiues ſoule (after that ſhe hath recouered her ſelfe out of the drunkenneſſe of paſſion), is inforced to blame her owne rudeneſſe and rebelliouſneſſe, and in her conſcience to acknowledge him worthy the better place: ſo long hath hee duly preſerued his authoritie againſt all her rude and diſloyall reſiſtance. Know yee therefore all yee husbands, that

the way to maintaine authoritie in this ſocietie, is not to vſe violence, but skill. Not by maine force and by ſtrong hand muſt an husband hold his owne, againſt his wiues vndutifulneſſe: but by a more mild, gentle, and wiſe proceeding. Here we muſt take vp the words of *Salomon, the excellencie of a thing is wiſdome:* we wiſh not any man to vſe big lookes, great words, and a fierce behauiour (as it were of a mankind maſtiffe ouer ſome filly little curre), but we aduiſe you to a more eaſie, certaine, and artificiall courſe; which (that you may practiſe) this it is. Firſt, let the husband endeuour to be garniſhed with all commendable vertues, and to exceede his wife as much in goodneſſe, as he doth in place. Let his wife ſee in him, ſuch humilitie, godlineſſe, wiſdome, as may cauſe her very hart to confeſſe, that there is in him ſome worth and dignity, ſomething that deſerueth to be ſtooped vnto: let him walke vprightly, Chriſtianly, ſoberly, religiouſly in his family, and giue a good example to all in the houſhold: then ſhall the wife willingly giue him the better place, when ſhe cannot but ſee him, to be the better perſon. No inferiour can chuſe but in his ſoule ſtoope to that ſuperiour, in whom grace and Gods image doe appeare according to his place. A vertuous man ſhall be regarded in the conſcience of the worſt woman, yea in the behauiour alſo of any that is not monſtrous, and voide of all woman-hood. To bee worthy eſteeme, will make one eſteemed: it is no burden to any to yeeld themſelues to ſuch a one, as is apparantly better than themſelues. A godly wife carriage

The meanes of keeping authoritie.
1. Get more grace.

riage will draw on good reſpect, and allure to willing ſubiection; neither can any man produce an example of an husband thus qualified, that is troden downe in contempt. If a Prince commend a coward to the place of a Captaine, his ſouldiers ſoone finde it, and ſcorne him: but if he haue courage and ſufficiency for the charge, though they may be mutinous, yet he ſhall hold his reſpect amongſt them. It is true, that (in a mad fit) the wife of the beſt husband, may fling forth and be vndutifull, but when that fit ſhall be paſt, and ſhe is returned to her ſelfe againe, her ſelfe ſhal condemne her ſelfe, and iuſtifie him; and ſo in ſtead of looſing his authoritie, he recouers his owne with good aduantage. Bee you therefore all aſſured, that you ſhall find vertuous and good carriage, the beſt preſeruatiues of good account. Theſe awe the heart, theſe command reuerence, theſe offer themſelues to the mind with an honourable kind of grauitie, and will not ſuffer the man (in whom they be) to bee long ſpurned at. Take paines to make thy ſelfe good, and that is the moſt compendious way to make thy ſelfe reuerenced.

2. *Auoide three chiefe faults.*

But as in generall, we preſcribe a good conuerſation for the beſt preſeruer and maintainer of a mans authoritie in the family, ſo ſpecially muſt all husbands be counſelled to ſhunne and abandon three ſpeciall and diſgracefull euils, that are neuer ſeparated from this effect, of making euery man to ſeeme baſe and vile in the eyes of thoſe that ſee him ſo diſordered.

1. *Bitternes.*

The firſt of theſe is bitternes, as the Apoſtle *Paul* termes

termes it, in giuing all husbands warning of it
Coloſſ. 3. 19. ſaying: *Be not bitter to your wiues.* An outragious, ſharpe, tart, violent carriage, conſiſting of railing, reuiling, ſtriking, and other furious words and geſtures, he fitly calleth bitterneſſe, becauſe it is as contrary and offenſiue to the mind and affections, as gaule and wormewood, and coloquintida, be to the taſte or pallate. Who euer kept a bitter thing for any other purpoſe, than to make a medicine? and is not that a bad husband, that is good for little, but to be his wiues purgation? Doubtleſſe he muſt needs be ill-reſpected, that doth no good but by accident, and againſt his purpoſe. If he be gaule and aloes in her mouth, is it any wonder, though ſhe ſtriue to ſpit him out? This bitterneſſe ſhewes folly, and workes hatred, and therefore muſt needs be a great vnderminer of authoritie. They will hate whom they feare, ſaith one well of a tyrant: a tirannicall husband, as well as a tirannicall Prince, ſhall thruſt himſelfe beſides his place. In violent and furious words and deeds, he proclaimes himſelfe a foole (for anger reſts in the boſome of fooles ſaith *Salomon*); and hauing inforced his family to take him for a foole, can it but follow, that they ſhall be weary of his gouernment? Such demeanure bewrayeth great impotencie of affection, and great want of wiſdome, whence will inſue want of reuerence. Wherefore if thou beeſt an husband, and wouldſt be reſpected by thy wife, tumble not thy ſelfe in thoſe dirty and ſtinking guzzels of curſing, railing, ſwearing, and the like madneſſes of furious wrath, the ſauour of which will ſmell ſo loath-

ſome-

ſomely in thy wiues noſtrils, that ſhe ſhall hardly keepe her ſelfe from firſt hating thee, and after deſpiſing thee: but make thy ſelfe loued, by not being cauſeleſly and exceſſiuely offenſiue.

2. *Vnthriftines.*

Secondly, hee that would retaine the preeminence of his place, muſt auoide vnthriftineſſe (another great enemie to reuerence) that (as a worme) rotteth and conſumeth it. This is often termed folly by *Salomon*, and a foole muſt needs inherit hatred and contempt. Drunkenneſſe, gaming, ill company keeping, be the three parts as I may call them of vnthriftineſſe; the firſt drowneth wit, the ſecond conſumeth wealth, the third eates out the heart of all good conditions: and he that hath neither, wit in his head, nor mony in his purſe, nor good qualities in his perſon, how can he bee but loathed and deſpiſed? when drinke hath baniſhed reaſon; gaming, prouidence; ill companie, good conditions, the carriage muſt needs be fooliſh, wicked, beaſt-like; the perſon baſe, contemned, loathed. This vice he that followes, muſt needes forfeit at once his wit, his wealth, and his eſtimation. Contempt will come vpon him as ſwiftly and irreſiſtibly as pouertie, that ruinateth at once his ſoule, body, name, family, poſteritie, by ſeeking to pleaſe his inordinate appetite, and burying his reaſon in ſenſualitie. Neuer did vnthrift keepe his place no more than his money. Honour and wealth runne from him both at once: for who can regard him, that will needs make himſelfe worth nothing. Our Engliſh cals thriftineſſe good huſbandry, and a thrifty husband, a good husband, as if

if it were the chiefe part (from which the whole might worthily receiue its name) of a good huſbands dutie to be thriftie. Wherefore away with drinking, gaming and following riotous companions, if thou wouldeſt not be caſt at once out of the hearts of all thy family, and all thy neighbours, and of thy wife alſo, both for loue and reuerence.

3. Lightneſſe. Thirdly, lightneſſe muſt be auoided by huſbands. Fooliſh, childiſh, vnſtaied tricks, that haue no ſtampe nor impreſſion of grauity, or diſcretion ſeene vpon them, but ſauour ſtrongly of a kinde of puerilitie and boyiſhneſſe. Such contemptible things muſt needs expoſe a man to contempt. If the husband put a fooles coate vpon his backe, and take vp a bauble into his hands (and what elſe be theſe toyiſh, and odde and boyiſh words and behauiours, which are common with ſome, but badges and recognizances of folly?) can he blame his wife, though ſhe take vp a loud laughter at him? The bitter man is like a frantike head, very troubleſome; the vnthrifty man as a ſcald head, very fulſome; the light man, the ieſter, like a giddy head, very ridiculous. Such men will ſoone diſplace themſelues, though no man ſtriue to vndermine them. But let euery godly man abhorre and caſt from him all theſe baſe euils, and ſtriue for holines and grauitie of conuerſation, that ſo he may be indeed a gouernour, and that his ſuperioritie (ſupported by ſuch pillars) may ſtand vpright and vnſhaken, and not be caſt downe flat into the duſt of contempt and diſ-reuerence.

Chap.

Chap. IX.

Of the parts and ends of a mans authoritie.

BVt authoritie muſt be exerciſed, as well as preſerued, yea verily it cannot be kept, vnleſſe it be vſed, being like a ſword, that will ruſt and be marred, if it lie ſtill in the ſcabberd without vſing. Now that men may vnderſtand how to vſe this pretious thing (for authoritie is one of the richeſt iewels of the world, it is a modell of Gods ſoueraignatie, and a little mappe of his great greatneſſe, that is greater than all, and the very life and ſoule of all ſocieties), it is neceſſary for vs to direct them herein, by ſtanding vpon three points. Firſt, to ſhew the parts of authoritie; ſecondly, the end; and thirdly, the manner of vſing it: ſo men knowing what, why, how to doe in this buſineſſe, ſhall not want ſufficient information. Of the parts of authoritie firſt, I meane by authoritie, a power of exerciſing gouernment and dominion ouer another, and this hath two parts, to guide and to recompence; to direct, and to requite. Direction conſiſts in the inioyning and appointing of lawfull things to be done, and in the forbidding and prohibiting of things at leaſt indifferent. Recompence is alſo double, of good and obedient carriage by commendation and rewards; of euill and diſobedient, by reproofes and puniſhments. Com-

The parts of an husbands authoritie.

mendation is the incouraging of one in wel-doing by manifeſtation of a good liking, in words tending to praiſe him: reward is the beſtowing of ſome benefit more, than were otherwiſe due vpon him, that hath done well for his further animating therein. Reproofe is a charging of a fault vpon the offender with words, tending to put him to ſhame and griefe for it. Puniſhment is the inflicting of ſome ſmart or loſſe, or like euill vpon the offender, that may cauſe him to be ſorry for his fault and to reforme it. Theſe are the parts of gouernment, I meane thoſe things which a gouernour by vertue of his place, both may and muſt take vpon him to doe, and which are ſo appropriated to the place of a gouernour, that none other may aduenture to doe them all, vnleſſe he will exceede his vocation, ſinne againſt God and wrong the perſon, ouer whom he ſo vſurpeth. Now concerning all the former, *viz.* commanding, forbidding, commending, rewarding, reprouing, it is of all hands granted, that it is lawfull for an husband to exerciſe them all vpon his wife: yea, and for ſome kind of puniſhment alſo, by with-drawing from her the plentifull demonſtrations of kindneſſe, and fruits of his liberalitie, and by abridging her of her libertie, and the inioyment of many things delightfull; it is yeelded, that an husband may inflict the ſame: but whether he may correct her, yea or no, with blowes; becauſe it ſeemeth too imperious in him to doe it, and too ſeruile in her to ſuffer it, that is a queſtion. For my part, I would be loath to allow an husband the libertie of carrying himſelfe vnto

Whether a man may beat his Wife, yea or no.

vnto his wife, as vnto his ſlaue. He can but ſtrike and beate his bond-woman: with what face can he come to kiſſe and imbrace the ſame perſon, whom he hath laid vpon with his fiſt, or with a cudgell? How doth he cheriſh her as his owne fleſh, whom he thus opprobriouſly putteth to griefe and ſmart? Would he vſe himſelfe ſo, if himſelfe ſhould offend? Where hath hee an example of any godly husband, that hath taken vp a ſtaffe againſt his wife? Why will he doe that, which hee can neuer ſhew, that any good man hath done before him? Is this to erre in her loue, to ſmite her on the face, or to fetch bloud or blewneſſe of her fleſh? But yet if a wife will put vpon her ſelfe euen ſeruile conditions; if ſhe will abaſe her ſelfe to fooliſh, childiſh, ſlauiſh behauiour; I ſee not why the rod, or ſtaffe, or wand, ſhould not be for the fooles backe in this caſe alſo. And ſeeing God hath giuen the husband authoritie, and hath no where forbidden him the exerciſe of any part of authoritie, nor hath abridged him in any parcell thereof, no not by enioyning him any duty, that cannot ſtand together with the exerciſe of this part of authoritie, I cannot dare to ſay, but that (if ſhe giue iuſt cauſe, after much bearing and forbearing, and trying all other wayes, in caſe of vtmoſt neceſſitie, ſo that he exceede not meaſure) he may launce his owne arme where it ſwelleth, and ſcrat his owne hand where it itcheth, though he make it to ſmart after. It is moſt intollerable for a man in anger to ſtrike his wife for thoſe weakeneſſes which are incident euen to vertuous women. But if ſhe will raile vpon him

with moſt reprochfull termes, if ſhee will affront him with bold and impudent reſiſtances, if ſhe will tell him to his teeth, that ſhe cares not for him, and that ſhe will doe as ſhe luſts for all him; if ſhe will flie in his face with violence, and begin to ſtrike him, or breake into any ſuch vnwomanly words or behauiour; then let him beare a while, and admoniſh and exhort, and pray; but if ſtill ſhe perſiſt againſt reproofes and perſwaſion, if her father be liuing, let him be intreated to fight; if ſhe haue none, or he cannot, or will not, I thinke the husband ſhall not offend, in vſing a foole according to her folly; a child in vnderſtanding, like a child in yeeres; and a woman of baſe and ſeruile condition, in baſe and ſeruile manner: for euen ſo ſhould he vſe himſelfe in like caſe, were he appointed to be a ruler ouer himſelfe. And well may he cheriſh her vpon her reformation, though vpon extremitie of miſdemeanure he doe chaſtice. To cheriſh ones perſon, and plaiſter their wounds, are things nothing incompaſſable. Indeed wrathfull corrections ſeeme to make kindneſſes vndecent, becauſe contraries doe not likely iſſue from the ſame fountaine; but euen blowes, after patient forbearance, after much waiting for amendment without blowes, and ſo applyed, that it is apparant, a man ſeekes not to eaſe his ſtomacke, but to heale his owne fleſh with a corasiue, when nothing elſe will doe it (euen blowes I ſay with theſe limitations) may well ſtand with the deareſt kindneſſes of matrimony. Tis true, that no man in ſcripture hath ſo cudgelled his wife. But why is this?

this? is it not becauſe no wife in ſcripture is read to haue offended in ſuch kinds and degrees, as might reaſonably call for ſuch ſeueritie? In thoſe former times, God permitted (though not allowed) an huſband for lighter matters than whoredome, to put away his wife. No doubt that remedy made it needleſſe to ſtrike: no man would be peſtered with a woman of ſhrewd diſpoſition, that ſhould inforce him to fighting, if with a daſh of his pen, he might turne her packing. But without all queſtion, if in Scripture we ſhould haue read of any woman ſo inſolent, as we ſee ſome in experience, wee may conclude, that either diuorce ſhould haue ſeuered them, or elſe blowes ſhould haue been vſed, as a ſharpe medicine for ſo feſtered a ſore. To conclude, let it bee the wiſdome of a man, to make choice of one that ſhall not need this rigor, rather than to diſpute about the lawfulneſſe of vſing it.

The end of gouernment, the wiues good.

And ſo much for the parts of an husbands authoritie: we muſt next ſhew the end, whereto hee muſt direct all and each of theſe parts, and that is the good of his wife, the encreaſe of vertue in her, and reformation of vice; the making her better, and helping her to comfort here, and ſaluation hereafter euen in better manner, than ſhe could be helped to, without an husband. So all gouernours haue their power from God, rather for the benefit of them whom they gouerne, than for their owne eaſe, pleaſure, profit, or for the fulfilling of their owne deſires. The King ruleth, that the people may enioy more happineſſe by his Scepter, than they could without it; and euery Magiſtrate

keepes his place for the ſafety and well-fare of the ſubiects vnder him: for the attaining of which, he ought to hazard himſelfe to any miſery, and rather than miſſe of which, hee ſhould willingly endure the greateſt hardneſſe in the world. So the Miniſter exerciſeth ſpirituall iuriſdiction ouer the people, not for filthy lucre ſake, or for hautineſſe and ambitions ſake, but for the ſpiritual commodity of his flocke. In like ſort therefore the husband hath this his domeſticall ſoueraignty of his wife for her benefit, that God the gouernour of all may receiue more glory by the comfortable fruit of his owne ordinance to them that yeeld vnto it. The aiming at this end, would be as great a furtherance as any could bee, to the well-being of a family; and would keepe out almoſt all the miſchiefes, wherewith now diuers houſholds are little leſſe than rent in pieces: for moſt men neuer dreame of this end, but ſerue themſelues wholly in gouerning, and regard not their wiues at all. Therefore whatſoeuer themſelues deſire, or will make for the pleaſing of their owne humours, that they will doe, be it neuer ſo dangerous and miſchieuous to their wiues (than which a greater abſurditie cannot bee committed in gouernment), becauſe they conceiue (which conceite is altogether falſe) that they ſtand in that place, not to procure their wiues good, ſo much as to enioy their owne pleaſure: whereas God ordained al gouernours, both priuat and publike, vnder himſelfe, that by their meanes (which alwaies ſhould be (as they are called) their betters) inferiours might the better be drawne to him.

him, and ſo liue a peaceable and quiet life, with all godlineſſe and honeſty. The not knowing why they gouerne, makes husbands gouerne amiſſe, and ſo become burdens to themſelues and their wiues: he that ſhootes at a wrong marke, cannot but ſhoote awry from the right; and he muſt needs take a wrong way, that miſtakes the towne to which he ſhould trauaile; neither can a man chuſe but bowle farre from the miſtreſſe, if he ſet the bias of his bowle the quite contrary way, to that it ſhould ſtand. Wherefore an husband ſhould often demand of himſelfe, ſaying, Why am I the chiefe in this houſhold? and why lyeth the gouernment on my ſhoulders? Is it that I ſhould liue at more eaſe than any in the family? that I ſhould fulfill mine owne wiſhes? and haue what I would? and that euery one ſhould care for me, and I for none? No: for the head in the body was not created for its owne ſake; and I would count him an euill Magiſtrate and Miniſter, that ſhould bewray ſuch a conceite in his place. But here I am the chiefe, that all may fare the better for me, that by mine vſing more wiſdome, and taking more paines, and ſhewing more vertues than any of the family, all the family may liue more orderly and comfortably (and eſpecially my wife) may enioy more quiet, and get more grace than could be attained, if I were away. The fruit of my ruling my wife, muſt be her comfort and happines; neither muſt I account any happines to my ſelf, wherein ſhe hath not her portion: ſo by often informing himſelfe to what purpoſe he ruleth, he ſhal exceedingly help himſelf to rule wel.

Chap.

Chap. X.

Of iuſtice in the husbands gouernment.

BVt to ſhoot at the marke, is not much praiſe-worthy, vnleſſe a man doe either hit it, or come neare it: ſo for a man to intend his wiues good, vnleſſe he effect it alſo, is not much to his commendation. Now the only way of attaining the end of any buſineſſe, is to doe it in a right manner. Wherefore wee will direct husbands, how they ſhall rule ſo, as to weaken euery corruption, and ſtrengthen euery vertue, they ſhall meete with, in their wiues, and to make their liues ten times more holy and happy than elſe they could be, and to giue them iuſt cauſe (which is the moſt deſirable thing that can be in gouernment) of hearty praiſing the name of God for their meeting together in marriage. At leaſt, if the husband follow theſe directions, he ſhall be blameleſſe in miſſing his end, becauſe he doth not miſſe it through his owne default, but by meanes of ſome other accident that lies not in the compaſſe of his power to preuent. To the point then; a man in gouerning his wife, muſt gouerne himſelfe, according to the rules of the three principall vertues, which are of moſt vſe and note, as in all places of gouernment; ſo likewiſe in this domeſticall kingdome or Monarchy; for ſo it is, and ſo it may moſt properly be called. Theſe vertues are Iuſtice, Wiſdome, Mildneſſe; with the practiſe of

Three vertues muſt be vſed in gouerning;
1. *Iuſtice.*
2. *Wiſdome.*
3. *Mildneſſe.*

of which, he must temper the exercise of his authoritie, and then shall he bring glory to God, and good to his wife and to himselfe in gouerning. Iustice is the life and soule of gouernment, without which it is no better than a dead and stincking carcasse. Wisdome is the eye of gouernment, without which it is like a strong souldier, starke blind; or like an arrow without feathers. Mildnesse is the health and good constitution of gouernment, without which it is like a big body full of diseases; vniust gouernment is tyranny, vnwise gouernment is folly, vnmilde gouernment is crueltie: but, iust, wise and mild gouernment, is gouernment indeed, causing the husband to be as it were a little God in the family, a weake resemblance of the large and vnlimited soueraignte, and goodnesse of him that instituted matrimony. Let vs begin with Iustice, the soule of gouernment, the absence whereof doth make it to rot and putrifie, and to degenerate into the most fulsome and odious carrion of tyrannie.

By iustice, I meane that, that is commonly called distributiue iustice, which consists in fitting the vsage of persons vnder authoritie, both to the superiours owne limits, and also to the inferiours owne deseruings. This must be practised both in directing and recompencing. For the first, he must learne so to command, not as the chiefe and absolute commander, but as one who himselfe stands vnder a superiour power, to which hee doth more owe subiection, than his wife to him. Wherefore he must in no sort abuse his authoritie to force his

Iustice in directing must looke, first, that no vnlawfull thing be commanded.

wife to things that are ſinfull. What God commandeth, he muſt not forbid; what God forbiddeth, he muſt not command. What the wife cannot either performe, or omit, without ſinning againſt God and her owne ſoule (becauſe either the Lord himſelfe or ſome ſuperiour powers haue interpoſed their authoritie), that it is extreame vniuſtice for the husband to require, or to prohibite. What a madneſſe is it to force his wife to diſobey God indeede, or to ſeeme to diſobey himſelfe? What an abſurd thing is it, to expect yeeldance, when he exceeds his commiſſion? This is all one thing, as if hee ſhould goe about to iuſtle her into ſome filthy ſtinking guzzle or ditch; whence it muſt needs follow, that if ſhee proue ſo ſtrong, as not be thruſt in, yet he makes himſelfe odious, for hauing attempted her hurt; if ſhe proue ſo weake as to fall in, he muſt either be at the paines to pull her out, and make her cleane againe, or elſe they muſt both periſh together (ſtifled in the mud of their owne wickedneſſe), ſhee for ſinning at his commandement, he for commanding her to ſinne. Yea, this is to thruſt her into the very fier of hell, ſo much as in him lieth; out of which if ſhee bee not drawne by ſtrong hand, ſhee muſt be damned for yeelding, he for enioyning. Wherefore in ſuch abſurd and ſinfull commands, he ſhall violate the lawes of wiſdome and iuſtice both at once, and ſhew himſelfe in the ſame action both a foole towards her and a rebell againſt God. For it is the higheſt degree, both of vnrighteouſneſſe and of folly for the ſubordinate gouernour, to take vpon him

him aboue the chiefe or soueraigne. Who would brooke a Constable or Maior of any towne, commanding to beare Armes against the King, or forbidding to pay subsidies and wonted payments? Such one should bee punished for being a rebell himselfe, and also a rebell-maker. Let no husband therefore forget, that the Lord in heauen, and the publike Magistrate on earth, are aboue both him and his wife, and that they both ought equally to be subiect to both these; and therefore let him neuer set his priuate authoritie, against these authorities that are stronger than his; nor make his wife vndutifull to either of these, by a false claime of dutie to himselfe. It is a tyranny and vsurpation for any gouernour to be ignorant of, or to transgresse the limits or bounds of his owne place: for a man to command his wife to lye for his aduantage, to breake the Sabbath for his gaine, to participate in his fraud and cousoning, or the like; nothing is more abhorrent from equitie. Where Princes haue commanded their subiects to worship images, or commit other iniquities, they haue brought vpon themselues the odious name of tyrants; and the not yeelding to their sinfull commandements, hath beene an high praise vnto their subiects. Doubtlesse the husband may with lesse shew of reason, challenge power to appoint such things: so to forbid his wife to pray vnto God, to come to the Word and Sacraments, to shew mercy to the distressed, with moderation and discretion, and the like; this is against right in the highest degree. When *Darius* commanded, that no man

ſhould inuocate the name of God for thirtie daies together, the Prophet *Daniel* would not condiſcend to ſuch an abominable command: why then ſhould a wife hearken to her husband in the like caſe, to the apparant tranſgreſſing of her Makers law? Nay, why ſhould any man be ſo vnruly and exorbitant in his ruling, as to call for obedience in ſuch things? See then (all yee husbands) that your words to your wiues hold agreement with the Lawes of God, and of your publike gouernours not repugnant thereto, elſe you gouerne not, but tyrannize; and to diſobey you, is the beſt obedience; or rather to withdraw ones ſelfe from following your ill ordered directions, is not to deny ſubiection to your place, power and perſons; but to your ſinnes, luſts and corruptions, yea, to the diuell himſelfe who rules in you, & abuſeth your tongues as his inſtruments in ſuch a caſe. If *Adam* were guiltie for hearkning to the voyce of his wife, contrary to Gods voyce; doubtleſſe ſhe ſhould haue been puniſhed alſo, for hearkning to his voyce againſt Gods.

2. That the husband vrge not the wife against her erring conſcience, in things indifferent.

But this rule of iuſtice muſt be extended yet a little further: not alone in things that are vnlawfull, but alſo in things that to the wiues erring conſcience doe ſeeme vnlawfull, muſt the husband forbeare the vrging of his authoritie. What ſhe vpon ſome reaſon (to her thinking, though not indeed and truth) grounded vpon the Word of God, doth account a ſinne, that the husband ought not to force her vnto. The conſcience is Gods immediate officer, and commanding by vertue of its commiſ-

commiſſion (the will of God reuealed in Scriptures) though it erre in conſtruction of that commiſſion, muſt yet bee obeied, and ouer-weigh the authoritie of all other commanders, till with due reaſons manifeſting ſuch miſtaking, it be better informed, and duly ſatisfied. For whoſoeuer accuſtometh to goe againſt conſcience in things, that though they be not, yet are iudged to be ſinnes, will at length ſo blot out all conſcience, as to go againſt it in things that both are, and are alſo thought to be faults. Who ſo will make bold with an erroneous conſcience, ſhall procure to himſelfe either a dead and ſeared or elſe a perplexed and turmoiled conſcience. So a man in offering violence to his wiues conſcience, ſhall quickly driue her either to vtter vnconſcionableneſſe, or vtter vncomfortableneſſe: for in croſſing the verdit and ſentence of her owne ſoule, either ſhee ſhall put it quite to ſilence, or make it ſo troubleſomely and terribly clamorous, that the noiſe of terrors ſhall be alwaies found in her eares; and her life ſhall be vnto her as tedious, as if ſhee were euer vpon the racke to bee tortured, through the fierce and inward accuſations of her own inward accuſer and iudge. Wherefore in caſes of this nature, when a woman through weakeneſſe of iudgement, miſunderſtanding Gods Word reputeth a thing indifferent to bee ſinfull; the husband muſt not by rigour and vehemence, compell his wiues practiſe againſt her conſcience: but with pittie and gentleneſſe ſeeke to free her ſoule from the intanglement of ſuch error by better information; ſtill remembring that conſcience

is the ſupreameſt commander of man next vnder God, and hath the higheſt and moſt ſoueraigne authoritie ouer mens actions. The truth is yet, that if ſhe pretend conſcience, when it is but wilfulnes, he muſt a while waite for the healing of this ſtiffeneſſe: but if faire perſwaſions will not reclaime her, he muſt at length vſe the authoritie beſtowed vpon him by God, and expreſly enioyne her by vertue thereof, to change her obſtinacie into ſubiection. You will perhaps demand, how a man ſhall know, whether his wife be wilfull or ſcrupulous? I anſwer; theſe two may eaſily bee diſtinguiſhed one from another: for firſt, ſcruple of conſcience is grounded vpon the word of God, and taketh occaſion of doubting from ſome text of Scripture, that carrieth at leaſt an appearance of condemning that, whereof it makes queſtion. But obſtinacy is euer vp with conſcience, conſcience, when yet it is backed with no part of Gods Word, that can in any reaſonable probabilitie be thought to induce to a feare of doing or omitting, what it refuſeth to doe or omit. Where wilfull errour without conſcience hinders yeelding, no heed muſt be taken to it; when an erroneous conſcience hindereth, it muſt be tenderly handled. Therefore if a woman can produce ſome word of God (that maketh her doubt of the lawfulnes of a thing) though it be perhaps miſinterpreted by her, ſhe muſt bee reſolued, not compelled: but if ſhee ſtand vpon termes of conſcience, without Gods word, ſhe may bee compelled, becauſe there is none other way of reſoluing her: for not euery ſcruple of heart doth

doth make a thing ſinne to a man in whom it is, but that alone which is grounded vpon ſcriptures, the onely guide and informer of the conſcience: in which caſe conſcience (though miſ-informed) retaines its owne authoritie; and ſo to inforce a woman againſt it, were to force her to ſinne, the moſt vnequall thing in the world from a gouernour. Againe, it may be thought the miſtaking of conſcience, when things indifferent are deemed either ſinfull or needfull, and in ſuch things it is a point of iuſtice to tender a weak conſcience, and a wrong to be eager with it: but if one will ſeeme to make a conſcience of doing that (and ſo refuſe to doe it) which God hath enioyned and commanded plainly; this is ſure wilfulneſſe in errour, not infirmitie of conſcience: and therefore here the wife is not to bee borne with, but after good meanes vſed to diſcouer her errour, if ſhe perſiſt in wilfulneſſe, he may iuſtly be ſo much more vrgent, by how much ſhe is more backward. For here hauing brought her (againſt her errour) to doe her duty, hee ſhall ſoone alſo reclaime her from her errour: for the euidence of thoſe texts that he ſhall be able to alleage for the dutie, will ſoone quiet her heart againſt feares if any ariſe (but in caſe of wilfulneſſe likely none will ariſe), and ſhee will be perſwaded by her owne experience, that before could not bee perſwaded: for where God ſets a man at libertie, conſcience may bind him, but conſcience can neuer bind againſt Gods commandement, becauſe it is neuer aboue God. Wherefore now bee not ſo vnrighteous towards thy wife, as to vrge her either to

to displease God or her conscience in a thing indifferent, leaning on the word of God: for none is Lord of conscience, but onely God, the Lord of heauen and earth. And thus much for iustice in the matter of directing.

Iustice in reproofes requireth, that none be giuen without a fault.

It must be exercised also in requiting either the bad or good carriage of the wife. Bad behauiour may bee requited with reproofes and corrections (as we said aboue), onely so, that iustice bee obserued herein. And to this end two rules must be giuen, one in regard of the thing for which, another in regard of the measure wherein one reproueth or correcteth: first, no reproofe or correction must be giuen without a fault; where no sinne hath gone before to deserue such hardnesse, it cannot without much vniustice be practised against her. No good Chirurgion will lay a plaister vpon a sound place, that were alwaies a needlesse labour, most times dangerous: for some medicine will make the sound flesh sore; so neither must an husband find fault, where no fault is, for feare of making a fault where none else would be. The end of chiding or punishing, is to make the delinquent see and reforme an offence. Now how should that be seene and amended, which is not? wherefore it is most palpable iniquitie, to put the wife to the suffering of any euill of punishment, where the euill of balme hath not gone before. In truth there is no neede of coining faults amongst men; the best that is shall haue faults enow deseruing reprehension; wherefore it is a wast labour, and an absurd troubling of ones selfe and others to finde them out, where they bee not.

Loue

Loue ſhould couer many faults, therefore it ſhould faine none: it muſt refuſe to ſee diuers that be indeede, therefore it muſt neuer ſeeke to make them ſeeme to be, that are not; where God is not offended, a man muſt not chide; not his owne diſtempered paſſion, but ſome diſhonour done to God, doth authoriſe him to vſe ſome harſhneſſe of behauiour. If in other caſes his tongue walke, or his brow lowre, or his hand be lifted vp, he abuſeth the power that God hath put vpon him, and iuſtice wil not beare that.

A faults reformed muſt be counted no faults.

But here we muſt alſo obſerue, that a fault reformed muſt goe in the account of no fault; and therfore a woman muſt neuer be vpbraided with it: for an vpbraiding is a reproofe, and a ſinne amended, is after a ſort annihilated. It is loſſe of time to ſtand caſting on water, when the fier is thorowly quenched: yea, it is dangerous to be haling a leg, that is newly ſet in ioynt: when the cure is done, it is a thankleſſe office for a Chirurgion to bring more plaiſters, eſpecially more ſearing irons: God hits no man in the teeth (ſaith the Apoſtle); what is reformed, ſhould be forgiuen; what is forgiuen, ſhould be forgotten. When a ſinne is left and repented of, it is dead and buried; why then ſhould any man goe about to poyſon himſelfe and another, with raking the dead carcaſſe out of the quiet ſepulcher? Indeed former faults may iuſtly be alleaged, to aggranate the ſame offence reiterated, or falne into againe: but if the wife doe not repeat her ſinne in committing, the husband ſhall deale exceeding vniuſtly, if hee repeat it in reprooving.

Iames 1.9.

God promiseth, that if the sinfull man doe cast away his sinfull deeds, he will also blot them out of his remembrance, and bury them as in the bottom of the sea. Why should man remember, what God hath forgotten? Doubtlesse therefore it is an ill memory, that will recall those things, which God would haue buried in deepest silence; and repeate that which he promiseth not once to mention; to hit a penitent sinner in the teeth, is a manifest iniurie. Wherefore chafe not against thy wife for no fault, reproue not her when shee dishonours not God, neither let passion euer make thee cast those things in her dish, which she hath reformed; so shal thy waies be conformable to iustice in this point, of reproouing or punishing, what concerneth the cause of doing. But the measure of doing is in euery thing almost of as needfull obseruation as the cause: for iustice wisheth not only to tarry till a fault be committed, but also when it is committed, to proportion the reproofe or punishment vnto the fault. He that layes a fretting corazine to a light sore, free from dead or proud flesh, shall proue himselfe either a bungling Chirurgion, or a very mount-banke, that lengthens the cure onely to make himselfe worke, and get more gaine by the patient: and men would count him a poysoner rather than a Physitian, that for euery small infirmitie, would be tumbling the stomake vp and downe with the strongest potions or vomits, where the gentlest purge that might be would serue the turne for health. So is it certaine, that that man mis-intendeth his reproofes or corrections, which makes

Reproofes must be proportionable to the fault.

them

them ſharper, than the offence deſerueth. Anger not loue, deſire of eaſing ones owne ſtomack, not profiting his wiues ſoule, is the ground of theſe reproofes, which offend in ſuch exceſſiueneſſe. But let vs come a little neerer to this point: the husband muſt know, that for correcting or actuall puniſhing of his wife, he muſt come exceeding ſlowly to it, and be very ſeldome in it, neuer proceeding vnto it, till ſome palpable wickedneſſe haue compelled him, becauſe other meanes haue beene fruſtrated. For a man to eſtrange his countenance and behauiour towards his wife, to with-draw the teſtimonies of his loue, to ceaſe to truſt her, or to ſpeake familiarly and chearefully to her; theſe be ſuch things as deſerue the name of corrections or chaſtiſements. The wife that hath not forgotten al good affection to her husband, cannot but ſmart and bleede vnder theſe ſtripes (as I may call them). They are therefore to be of rare vſe, and (like eating things or coraziues) not applied at all, till the groſſeneſſe of much miſdemeanure ſhall euen compell vpon neceſſitie, to the applying of them. But for blowes, for ſtrokes with hand or fiſt, nothing ſhould driue an husband to them, except the vtmoſt extremities of vnwifelike carriage, vnleſſe ſhee bee peremptory and wiltull in curſing, ſwearing, drunkenneſſe, &c; vnleſſe ſhee raile vpon him with moſt violent and intollerable termes; vnleſſe ſhee out-face him with bold maintaining, that ſhe will doe as ſhe doth, in deſpight of him; vnleſſe ſhe begin the quarell, and ſtrike or offer to ſtrike; an husband no doubt ſhould hold his hands,

and not forget himselfe to be an husband, till she haue cast off all shewes of remembring her selfe to be a wife: but if such extreame putrefaction shall fall out in any mans case, I see no cause of forbidding to cut or seare ones owne most tenderly beloued flesh. But for all things of this kind, whether reproofes or chasticements, they must still be more or lesse sharpe, as the fault is greater or lesser, being suitable not to the passion, or losse, or hurt of the reprouer, but to the sinne and offence of the reproued. As the plaister must be fitted to the wound, the medicine to the disease, so must the reproofe or correction be to the sinne: for of those sinnes which doe necessarily require some reprehension or chasticement, there are degrees; according to the greatnesse or littlenesse whereof, it is a mans dutie in iustice to vse more or lesse earnestnesse, and shew more or lesse dislike. And if any man would know a sure rule for the compounding of this medicine, let him take this that followeth. According as the sinne is more or lesse grosse, or dishonourable to God, so must the seueritie of the husband be more or lesse. A small sinne must bee lightly passed ouer, though it bring a great losse with it, a great sinne must haue more sharpenesse, though in stead of losse it haue procured profit. As the cause of reprouing, must be the breach of Gods commandement, not the crossing of the husband in pleasure or profit, or the like; so the measure of earnestnesse and sharpenesse therein, must be taken from the measure of the sin against God. A man must chide more, and more vehemently,

mently, for his wiues gainefull vntruth, than for her damagefull forgetfulneſſe. The moſt exorbitant ſinnes (ſuch as I named before) may be chaſtened with blowes; others not ſo notorious (but yet of dangerous conſequence) may be chaſticed with ſome with-drawing of wonted kindneſſes and truſt: but for the moſt faults, a reproofe ſhould ſerue the turne; and euer the quantitie of ſeueritie muſt follow the degrees and kinds of ſinne, not the diſprofit or ill effects thereof to ones eſtate; ſo ſhall a man obſerue iuſtice, by being moderate in requiting his wiues euill deſeruings, if ſhee deſerue euill.

Good deeds muſt be obſerued and commended; as well as bad reproued.

But another part of iuſtice, in recompencing, is, that the good deeds goe not vnrecompenced; rewards and commendations muſt be giuen, to encreaſe the good things that are in the wife, as well as reproofes, to diminiſh the euill. *Salomon* ſaith, that the husband of the good wife ſhall praiſe her: and againe he ſaith; giue her of the labour of her hands. A man muſt giue his wife to vnderſtand by words of comfortable approbation, what good content he takes in her good and dutifull behauiour. He muſt animate and incourage her to a perpetuitie of pleaſing and loyall carriage, by ſome ſpeciall curteſies, as gifts or the like, in which hee knowes, that ſhee will moſt delight: for the cheerefull countenance, amiableneſſe, affableneſſe, and liberalitie of the husband, is to the good wife a cauſe of as great content, as any thing in the world, next to the fauour of God. She muſt not want this hartning in well doing: the land muſt be goodded (according

Pro. 31. 28. 31.

cording to the country phraſe), as well as plowed and harrowed, elſe it will bring forth very little but weeds. Due commendations and rewards, doe nouriſh dutie and obedience. Euery reaſonable inferiour takes heart to obey, when he ſees obedience well reſpected. Spurre an horſe without prouender, and the beſt that is will quickly tire: but feede him well, and in due ſeaſon, and then ſpurring in time, will make him goe faſter. So the husband muſt vſe his right eie, as well as his left; and hearten dutie, as well as diſ-hearten ſinne; good things muſt be commended, as well as euill amended; vertue cheriſhed, as well as vice checked; and of all things the husband muſt moſt loath to be of the euill nature of a flie, that ſtill ſeekes a gauled or bare place to blow his maggots vpon; and ſo pricketh, and healeth not, making things worſe, not better, by intemperateneſſe in finding fault: for nothing is more diſtaſtefull in a ſuperiour, than to be euermore chiding and chafing: nothing is more baſe, than to be a continuall ſpie-fault, and to bee alwaies nibling, where the skinne is off; and it is an high degree of vnrighteouſneſſe, to looke onely to the worſt things. Muſt not iuſtice giue euerie man his due? praiſe to whom praiſe, as well as reproofe, to whom reproofe is due? The moſt righteous God marketh the righteouſneſſe of his ſeruants, to recompence them according to the cleannes of their hands before him (as *Dauid* ſpeaketh). Pſal. 18. Haue we not gratious promiſes, alluring to all vprightneſſe and fidelitie, as well as terrible threats to affright from ſinne? Doth not Chriſt hearten his Church

Church, by the consolations of his Word and spirit, as well as chasten it with diuers chastisements if need require? Men must imitate Christ in gouerning, if they will gouerne happily. And this he that doth not, shall neuer liue comfortably with a wife, but shall make his owne life tedious together with his wiues: for to bee alwaies chiding, is no lesse vexation than to be alwaies chidden. If a man be left eyed and left handed, that can neither see nor feele good qualities, because he is sometimes netled with the euill; if he let the good goe vnregarded and vnrewarded, being discredited by the euill; if he haue no leasure to see any thing well, because he sees diuers things amisse; this will fill them both full of endlesse discontentment, this will make his loue to decay, and in ceasing to loue, he shall cease to bee loued. This will make him sower and crabbed, and withall to allow himselfe in his sowernesse. This also will make the wiues at first heartlesse in being good, because good deeds are ill considered of; at last desperat in euill doing, because well or ill, all is one, they are still rated at, still frowned vpon. So both feede vpon the sower of marriage, and let the sweete passe by, and this is the bane of loue on both sides, causing perpetuall iarres, priuie heart-burnings, secret dislikes, and at last also open contention, and an irreparable breach betwixt them. Wherefore if euer thou wilt liue happily in matrimony, feede vertue, nourish obedience, confirme all good qualities, water and refresh the tender buds of thrift, dutifulnesse, and other graces which begin to bud forth, and to

appeare

appeare a little aboue ground. Conſider what good thou enioyeſt by thy wife, as well as what trouble; what comfort ſhee affords thee, as what comber; what vertues ſhe ſhewes, as what vices; what goodneſſe, as well as what badneſſe, that thou mayeſt ſtrengthen the one, as well as weaken the other; yea, let thy wife ſee, that thou doſt much more willingly looke vpon the beſt things, and much more often remember them, and that thou hadſt much rather be telling of her good, than of her euill, and making much of her, than reprehending: for doubtleſſe when all is done, experience ſhall proue it, that the ſweete hearbes grow faireſt and ſafeſt in the Sun-ſhine; and many a wife had beene very good, if the husband could haue ſeene and foſtered a little goodneſſe at the firſt. And ſo much of the husbands iuſtice in gouerning.

Chap. XI.

Of wiſedome.

THe next vertue of the husband is wiſedome, the eye of gouernment, which muſt helpe alſo to keepe iuſtice in her place: for vertues are knit together in a neere band, one will draw on another, and none can liue without their fellowes. This wiſedom is as the ſtern of authoritie, which muſt guide it in an euen and a ſteady courſe, that it neither daſh vpon flauiſh feare as a rocke on the left hand, nor vpon contempt, as a dangerous quick-

ſand

ſand on the right hand. The principall vſe of wiſdome, is to behaue ones ſelfe ſo vprightly, that loue and reuerence may not interfere, and the one cut and deſtroy the other. It is hard of an inferiour ſo familiar, to be loued and not ſlightly ſet by, if ones carriage be kind and familiar; harder, if ones behauiour be more graue and reſerued, to be reuerenced, and not ſlauiſhly feared and hated. Prudence therefore muſt manage all things ſo, that it may keepe theſe two affections in their due temper, free from exceſſe, and free from defect, that a man may doe good according to the dignitie of his place: for affections will eaſily fall foule each vpon other, and wound one the other, to the mutuall ouer-throw of both. Loue will turne feare into a ſlender and ſlithy reſpect, feare will turne loue into hatred and deſpite: but diſcretion muſt ſo ſerue the turne of both in due time and ſeaſon, that both may be preſerued in their due meaſure and working. More particularly, wiſdome muſt giue rules for the right ordering of authoritie, in generall firſt, and then in particular of each part of it.

The vſe of wiſdome to keepe loue and feare in due temper.

Firſt then in generall, it is a maine part of wiſdome in an husband, to conforme the vſe of his authoritie to the diſpoſition of his wife, to which purpoſe he muſt labour much to become thorowly acquainted with the temper of his wiues mind. There is great difference of womens natures. Some are more ſtiffe, ſome more pliant, ſome will bee more eaſily ruled, ſome with more difficultie, ſome require more ſharpnes, others wil be better wrought vpon with gentleneſſe; and the maſter-piece of

The firſt rule of wiſdome to know the wiues diſpoſition, and conforme himſelfe to it.

wisdome is, to frame al commandements, reproses, rewards fitly to the conditions of the party. Euen as he that is to ride an horse, must make his bridle fit for the mouth of the poore beast, a snaffle for one, a bit for another; an hard and heauy bit for one, a lesser and lighter for another, for euery bridle will not agree to the mouth of euery beast. In like case it fareth with women; some will be sooner perswaded than compelled, and some contrarily; which diuersitie of dispositions if a man marke not to frame himselfe thereafter, he shall create to himselfe and to his wife, a great deale of vnnecessary labour and cumber. A soft, tender, and gentle natured woman, must be dealt withall more tenderly; a rough, boysterous and high spirited woman with more sterneſſe and seueritie, whether a man command or reproue, or whatsoeuer else he doth or speaketh. And in this case an husband must not follow his owne inclination, but bend and bow himselfe to the temper of his wife. Physitians giue not the same physicke to all bodies, and prescribe not such druggs as they haue neareſt hand, but as are best befitting the patients body. Those also that deale in mettals, giue not the same heate to euery mettall; Lead will be sooner, and with more ease melted; Iron must haue more coales & more blowing. The husband must diligently obserue by his wiues actions, whether she be Lead, or Tinne, or Iron, or Steele, or of what mettall she is made: for no man can doe any businesse well, vnlesse he haue some knowledge of the nature of the stuffe, which is to be the subiect of his worke; so must a gouernour

nour know the conſtitution of thoſe that are vnder his gouernment, and behaue himſelfe towards them differently, according as they differ. As they are more giuen to grieue or chafe, to bee deiected or to be careleſſe, ſo muſt a man meaſure out his actions, and the manner of them, that he may moſt heale (and leaſt prouoke) thoſe paſſions, wherewith the woman is moſt apt to be ouer-come. Neither will this proue impoſſible to attaine, conſidering that the continuall occaſion of conuerſing together, will afford meanes enow of informing a mans ſelfe in this point, if hee take but any reaſonable heede thereof. The Smith that is ſtill conuerſant about iron, can well tell the temper of iron, when a ſtranger in that trade would be to ſeeke; experience teacheth al men to know the proper qualities of thoſe things that are much vnder their hands. So the man that is tied to a woman for terme of life, and muſt dwell in the ſame home with her, and ſee her vp-ſitting and downe-riſing, and know herwhole priuate carriage, cannot want meanes of knowing her conſtitution, and then to order himſelf accordingly: though it aske pains, yet will it not be impoſſible, if (confeſſing it a duty) hee pray the Lord of heauen to furniſh him with diſcretion to diſcharge the ſame. Saint *Peter* points all men to this part of diſcretion, when hee would haue it to bee conſidered by all men, that the woman is the weaker veſſell; meaning, ſubiect to more naturall imperfections than the man; and the proportion of that precept, holds alſo in regard of the difference of the natures of women amongſt themſelues,

1. Pet. 3. 7.

ſelues, ſome being weaker than ſome. Wherefore in this matter muſt the husband indeed ſhew himſelfe a man of knowledge in dwelling with his wife. To handle a glaſſe like a pint pot, is childiſh; yea, to handle a fine Venice glaſſe, as rudely as a thicke greene glaſſe, which is nothing of ſo fine a making. And in this point alſo, the example of our Sauiour Chriſts gouernment, may become our precedent: for he doth well conſider, as the nature of all the members of his myſticall body (for they be all but duſt, and full of frailties): ſo the particular nature of each of them: by which it comes to paſſe, that ſome are fuller of infirmities than others: ſo he exerciſeth ſome more, ſome leſſe; to one hee ſheweth more lenitie, to another more ſeueritie: ſome he puts to harder ſeruices, other to lighter: ſome he chaſticeth with outward calamities, ſome with inward tentations, euen as he knowes himſelfe, how euery ones eſtate will beſt beare, and doth moſt require. If ſome ſhould haue thoſe aduerſities that their neighbours feele, they would proue extreamely diſcouraged; if others ſhould enioy the ſame comforts, that ſuch & ſuch of their brethren doe, they would be ſtarke drunken with conceitednes. Chriſts wiſdome therefore ſhewes it ſelfe, in mixing a fit cup of conſolation or affliction for euery ſoule. Euery husband muſt carefully imitate our Sauiours example; and marke what will beſt ſort with his wiues making: for if ſome women ſhould be reproued ſo often and ſharply as others, they would be quite diſ-heartned; and ſome if they ſhould receiue ſo great kindneſſe and commenda-

mendations as others, would bee quite ſwolne vp with pride. Now the art and skill of gouernment muſt moderate all things according to the nature of the gouerned : and this is it that maketh it ſo hard a piece of worke to gouerne wel: but(as I ſaid before) the Lord (the giuer of wiſdome) will not bee niggardly to them, that craue this gift at his hands. Wherefore all yee husbands know for a certainty,that it ſufficeth you not to be iuſt,vnleſſe you alſo be diſcreete. Thy commandemenes may perhaps be not vnlawfull in themſelues, but vnfit for thy wife ; and then though thou mayeſt not be charged with vnrighteouſneſſe, yet thou canſt not eſcape the imputation of folly, and that alſo is a ſinne. Some man thinkes, that his wife ſhould do all, and take all, as hee ſees ſuch and ſuch a mans wife, and accordingly he carries himſelfe towards her, and lookes to finde at her hands, not conſidering that one laſt will not ſerue for euery ſhooe. And in this caſe, while moſt men will doe as their neighbours doe,and looke,that their wiues ſhould do as their neighbours wiues, they fill their houſes full of contention ; yea, many whileſt they follow their owne paſſions, and runne as their preſent moode doth driue them forward, do vtterly ouerthrow the peace of their families,becauſe they will not doe and ſpeake what is fitteſt for their wiues eſtate, but what holdeth moſt agreement to their owne humours. Now be aduertiſed (for the helping of many euils) that you muſt liue with your wiues, not alone as men of righteouſneſſe, but as men of knowledge alſo. And this is one rule of

A ſecond rule of wiſdome, to chuſe a fit time and place for all acts of authority.

prudence in generall, to know and obſerue the wiues diſpoſition. Another is to chuſe fit circumſtances for commandements, reproofes, rewards, and all the acts of power or authoritie, *viz.* firſt, a fit time, then a fit place; for theſe are the moſt notable circumſtances of all actions, and ſuch as doe moſt require our moſt heedfull obſeruation. For time: there is firſt time for reproouing, commanding, commending, and all other actions: and againe, a time which is very vnſeaſonable for ſome, or for any of them; and to ſet downe particular directions, for that which admits of almoſt infinite varietie, is a taske (I ſuppoſe) euen altogether impoſſible to diſpatch. Wherfore in groſſe, two rules muſt heere be ſtood vpon, which will eaſily keepe out all notorious inconueniences, in regard of this circumſtance of time. Theſe rules (I confeſſe) had moſt neede be obſerued in matter of reprouing or chaſtiſiing, that being a thing wherein moſt warineſſe had need to be vſed, becauſe it is moſt apt to be taken in ill-part; and becauſe (as it is moſt needfull, and if it ſpeed well does very much good), ſo a little thing will hinder the fruit of it, and make it proue very dangerous. Wherefore in adminiſtring it, moſt diſcretion had need to be vſed, that it poyſon not in ſtead of healing. But yet in all the other parts of gouerning, the ſame rules are ſo vniuerſally neceſſary, that much miſchiefe will grow in a family, for want of obſeruing them. A commandement vntimely giuen, may do as much hurt as a blow; and an vnſeaſonable precept may proue as pernicious, as an vnſeaſonable reproofe. But let

A fit time is, when neither are in paſſion.

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vs shew what times prudence must chuse for the doing of any act of gouernment. Now as in this case there are two persons to whom this authority pertaineth, namely, the person that exerciseth it, and the person towards whom it is exercised; so a time of reprouing or commanding, &c. must bee chosen agreeable to the disposition and sufficiencie of both, and it must be then vsed, when he is fit to vse it well, and shee to take it well. First then, when a mans selfe is quiet, in tune, free from much anger or griefe, or other like perturbation; then may he wisely command, reproue, or doe any other like thing, as occasion shall offer it self, that being a season, when in al likelyhood (if at any time) he shal doe it well. But when anger boyleth within, when rage hath filled his veines, when choller hath darkned his vnderstanding, & muffled vp the eye of his iudgement, then is he to take paines with himselfe, to bring himselfe into due temper againe; and till that be done, to forbeare the exercising of any part of his authoritie, vnlesse he will disgrace himselfe through that faultinesse, which cannot but flow from the ouer-ruling of such passions. A man that is hot and burning with the violence of wrath, will command that, which himselfe in his more quiet moode, will plainly see and confesse to be very inconuenient; he will reproue for that, which after the fit is ouer, his owne heart will say, deserued no reproofe; and he will doe all things with such cutted, vndecent, vnsauory speeches and gestures, as will vtterly marre the fashion of all his actions. The skilfullest Carpenter, or other Artificer that is,

is, ſhall yet bungle and worke very vnskilfully, if when his head is light and wefty with drinke, hee take his axe or plane, or other tooles in hand. Certainely ſtrong paſſions diſorder a man, as much as ſtrong drinke; and their vnruly violence doth as much diſable him, from conſidering what is fit, as can the fumes of wine or ale. No man can doe any worke well, if in his hand, arme or ſhoulder, ſome bone bee diſplaced: and as for diſtempered affections, they doe nothing elſe but put the mind and ſoule out of ioynt; that therefore is no conuenient time of working with them. In wrath a man ſhall ſpeake, not what is fit for the occaſion, but what is agreeable to his paſſion; not what the matter requireth, but what his ill affected heart doth carry him to; and as licour will ſauour of the caske, ſo will all a mans words and geſtures, of thoſe his inward perturbations. It cannot be wiſdome for a man to ſet about a buſineſſe, wherein the vſe of wiſdome is needfull, at ſuch times as hee hath loſt his wiſdome. Now anger and ſorrow, and the like, are ſo quite contrary to wiſdome, when they bee come to ſome extremitie, that when one enters into the heart, the other departeth out. A man is out of his wits in theſe fits: for anger is a ſhort madneſſe, and how can a mad man rule well? wherefore when a man feeleth the fier of paſſions inkindled within, then let him giue himſelfe to quench his owne fier, and leaue medling with others; then let him forbeare to endeauour the directing or correcting of others, and ſet himſelfe on worke to direct and correct himſelfe, and to bring his owne ſoule

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in frame, then ſpeake to none but to God, and to thy ſelfe: to thy ſelfe in reproofes for ſo farre ouer-ſhooting thy ſelfe: to God in prayer, to giue thee ſtrength againſt ſuch corruptions. Sicke men keepe home, and attend their health, and forbeare working for the time of their ſickneſſe, or the fits thereof. A ſicke mind will as ill performe a worke of this nature (whereof we ſpeak) as a ſick body can diſpatch a bodily labour. Wherefore now keep in, and take the phyſicke of ſome wholeſome meditations, and hauing recouered the health of thy mind, thy right wits, then thou maieſt againe with profit returne vnto thy worke of ruling. He that will not be ruled by this counſell, I will ſend his thoughts vnto a thing, that ſhall moſt liuelyly repreſent himſelfe vnto himſelfe. Did you neuer ſee a drunken man on horſe-backe? haue you not marked his ill-ordered ordering, of the poore reaſonleſſe (but ſober) beaſt vnder him? Sometimes he gallops amaine, to the danger of breaking his owne neck, or his horſes; then of a ſudden he ſtops ſhort without any cauſe; then he ſpurs on againe, and againe he ſtops: now he fetcheth a friske one way, and now another; now goes forward, then turnes backward, and at euery turne is little leſſe then quite beſides the ſaddle, neither can the beſt paced, quieteſt, and beſt managed horſe in the whole world tell how to carry himſelfe ſo, as to giue the weſty rider content. Iuſt ſo it is with an angry man, or a man other waies impaſſionated, toward his inferiours; he will haue this, and then that, and anon diſlikes both; he ſtamps and yawles,

and ſpeaketh halfe words, and broken ſentences, and imperfect Engliſh, ſo that hardly can a man conceiue of his meaning, and himſelfe is not able to ſay, what himſelfe would haue; then he chides for this, and chides for that, and will not be contented with any anſwer, nor any ſubmiſſion; then nothing will content or ſatisfie: ſpeaking is faucineſſe, ſilence is ſullenneſſe, euery thing is miſconſtrued, euery thing miſtaken; and thus he troubles himſelfe and his wife to no purpoſe. If hee chide then, his reprehenſion holdeth no proportion to the offence, but is for euery ſmall fault out-ragious, as was the heart from whence it came. So he diſgraceth himſelfe, and not the fault, and maketh his wife condemne him, and not condemne her ſelfe, becauſe hee ſpeaketh not what is fit, but what hee likes; not what is ſutable to the fault, but what agrees to his owne diſtemper: and by committing a greater fault, in reproouing a leſſer (or perhaps no faults) he makes euery thing worſe, and not better. And (in a word) the iſſue is, that within an houre or two after, hee hath cauſe to hide his head within ſhame, and to bluſh before his owne conſcience, for his ſinfull and abſurd ſpeeches and behauiours; then if he command any thing, his commandements are likely farre out of ſquare; and in a mood he will needs haue that done, which after himſelfe cannot chooſe but bee ſorry for; and ſo crooked, peruerſe, drunken, ſtaggering, reeling, is his whole behauiour, that neuer did drunken rider more vntowardly ſit on horſe backe, than he behaues himſelfe in his gouernment. Wherefore as wiſe a man,

if

if he feele his head a little giddy, will rather lye downe to sleepe, than set his foote in the stirrup, and (vnlesse he be so farre ouer-gone with drinke, as not to perceiue his owne distemper) he goes to bed then, and considers, that another time will doe better for a iourney: so let euery wise man thinke in case of wrath and anger (and so will he thinke, if anger haue not too farre preuailed within him), this is no season of admonishing or directing, now it is best to lay the passion to sleepe, and to put off the busines of doing acts of authoritie to another, and a fitter opportunitie. In truth in this respect also, the matter is much alike betwixt an angry and a drunken man. He that is quite ouercome with drinke, is neuer more full of words (but likely they be broken and clipt words), than when he knowes not how to bring out one ready and plaine word; and neuer more apt to be medling, than when hee can hardly stand vpright vpon his feete: euen so a man ouer-come with passion, is very prompt to be speaking, chiding, commanding, when his wrath will hardly giue him leaue to bring forth a perfect sentence, or distinct word; but the more apt to speake, the more vnable to speake well. Wherefore it were wisdome in this case, the more carefully to restraine himselfe, by how much his distemper doth more earnestly thrust him forward: for passions will grow by exercise, and be calmed by restraint. Wherefore if thou beest an husband, take this aduice; authoritie cannot bee well managed, but by the hand of wisdome, therefore vndertake not to exercise it, when wisdome is banished; goe

not about such a work, but when thy heart is quiet, thy iudgement cleare, thy mind setled, and when thou art thy selfe; then shew thy wife her duty, then say what thou wouldest haue, then tell her of her faults, else neuer shalt thou make her see her duty, or amend her faults. In a word neuer goe about to iudge of colours, when a moath is in thy eye. And thus must a good husband keepe time, in regard of himselfe.

Wisdome must looke to the wiues finesse to heare.

He must likewise obserue due seasons in regard of his wife, those, namely, wherein she is capable of receiuing information, or reproofe. If she bee not fit to heare, as well as himselfe to vtter good and wholsome words, the labour of vttering them must needs be lost. When she is quiet, chearefull, well-pleased, free from excessiue griefe, anger, paine, sickneſſe (which dispose the soule to passion) or other-like vexations; then is a due time of telling her of a fault, or wishing her to doe or forbeare, what a man would haue done or forborne: else her passions will make her as vnable to take any thing well, as his, will make him vnable to doe it well. A good huswife (you know) will looke, that the vessel be sweet, into which she poureth good liquor. A reproofe or direction to the wife, is like good liquor; if the wiues heart be fusty (as it were) with wrath or griefe, or the like, the speeches are lost and marred, that are spoken to her at that time. No man (vnlesse himselfe be drunken) will stand chiding, admonishing, perswading a drunken man: but first we get them to sleepe out their wine; and when they bee sober, wee follow them with good

counsell.

counsell. And doubtlesse wrath or griefe, or any strong passion, doth as much intoxicate the soule, and obscure the iudgement, and hinder the operations of right reason, as any the strongest drinke or wine in the world. An ouer-angry, or ouer-grieued soule, will no more see or confesse a fault, accept an admonition, marke good counsell, receiue good directions, than a drunken man; and so it can be no discretion, to bestow words on a woman then, when it is not possible they should doe her good. A potion must not be giuen vpon a full stomacke: no Pilot will set out of the hauen, and hoyse vp saile in a mighty tempest: neither should any be commanding or chiding his wife, when a strong tempest of passion lies on her mind, and when her stomacke is full of distempered perturbations. Let the mind be calme, the iudgement cleare, the soule quiet, and then cast in good words, as good seede into ground, that is plowed and manured, and well fitted for the seede. And he that cannot moderate himselfe in this wise towards his wife, shall often make three or foure faults, in speaking of one; and make a iarre and a breach by giuing that commandement, which at another time would bee quietly accepted, and without repining. For the woman in such case will iudge of euery thing, not according as it is indeede, but as it seemeth to her distempered iudgement, which (as an eye that looketh through a glasse of a greene (or other like) colour, esteemes all things of the same colour with the glasse, so) maketh all things beare a semblance of distemper to her-ward, because it selfe is distem-

pered; then she misconstrues what euer is done or said, as if it proceeded from hatred and ill-will, from dislike of her person, from disrespect, and not louing her, and nothing can be so warily spoken, but she will picke a quarrell at it; then euery burden seemeth to her heauy, and euery word harsh; then can she relish nothing well, because the pallate of her soule is imbittered and out of taste; then can she see nothing right, because the dust of passion hath put out her eyes; nor heare any thing well, because anger and sadnesse haue stopped vp her eares; so in this case a man shall take as foolish and bootlesse paines, as if he were to speake to a deafe body, or shew a thing to be seene of him that had no eyes to see it. Wherefore in this case the husbands worke must be, to frame himselfe to such behauiour, as may asswage her heate, and bring her mind backe to moderation; and when she hath her right senses againe to giue him hearing, then let him open his mouth to speake that, that shall be needfull. Doe not aske me (in a kind of disdaine) whether thou shalt suffer her to goe away with the last word. I tell thee it is a most vndecent thing to see a man contend with his wife, who shall speake most and last. What is this, but to fall on plaine scolding with her? Better that she speake last, than both speake foolishly; and better that she talke alone, than that thou by talking, shouldst be cast into the same phrenzie: for it is extreamely difficult to talke with an angry body, and not grow hot for company; walke not with an angry man (saith *Salomon*), lest thou learne his waies. You may see, that

Pro. 22. 24, 25.

anger

anger also is a catching disease, if a man but conuerse with one that is infected with it: but to contend with an angry man, and to bandy speeches with him that is inraged, and not bee at length as full of anger and furie as himselfe, this is vtterly impossible. And thus a man infecteth himselfe, in stead of healing his wife; and breedeth a flat quarrell, for want of a little patient differring; and so the Physitian and the patient be falne together by the eares, about taking the potion, than which, can there be a more vnbeseeming, and ridiculous spectacle? Take counsell therefore of wise *Salomon*, who saith, that a foole vtters all his mind (he layes it vp at any time, if he be a little stirred, as if he did vomit vp his words, and not speak them); but a wise man will keepe it in till afterwards: Meaning, if either in regard of his owne indisposition, or some other cause in the hearers, hee perceiue the season not to serue. A foole is with child of his words, of which he must be deliuered, or he breakes in pieces. A wise man beareth his words in his mind, not as an heauy burden on his backe (which he must cast downe of necessitie, because he can hold it vp no longer), but as he doth a iewell in his pocket, or money in his purse, which he can both hold in, and draw forth, as reason tells him, there is vse and cause. Wherefore now, as thou lookest, that euery other thing should be fit to receiue the things, that thou wouldst put into them, the vessell the liquor, the ground the seede, the chest the clothes, the house the guest, and other like; so take care, that thy wiues heart be fit to entertaine thy directions

or

or admonitions, and that there be roome for them in her mind, before thou ſend them thither for lodging. Looke that ſhe be quiet, well-pleaſed, pacified; not leauened with wrath, or imbittered with griefe, or ſowred with diſcontent. Euery man is a foole in his fits of paſſion, and *Salomon* hath ſpoken it once for all; *Speake not in the eares of a foole, leſt he deſpiſe the wiſdome of thy words.* And ſo much for the rules of wiſdome, in regard of the time of performing acts of gouernment.

The fitteſt place for reproofes, or hard commandements is priuate.

Another circumſtance of moment, is that of place, about which wiſdome would, that theſe rules be obſerued. Firſt, that what parts of gouernment doe carry with them any difficulty and diſtaſtefulneſſe, be exerciſed in priuate betwixt them two, *viz.* reproouing and commanding of things, that in likelyhood may be againſt the minde of the wife, or the like: but ſecondly, what parts are pleaſing to her, or no way contrary to the good liking of nature (as the giuing of commendations, rewards, or eaſie commandements) be done alſo, as occaſion ſeruеth in publike before others. For hard commandements and reprehenſions, the ſecreteſt place is the moſt conuenient; becauſe, if the wife ſhould at firſt hearing receiue them paſſionately, no man might be acquainted with her paſſionateneſſe. And becauſe ſhe may not haue the leaſt occaſion of taking vp that crooked conceite (which will blaſt the fruit of all good admonitions and directions), that this he ſpeaks to put her to diſgrace. For matter of reproofe, we know, that loue is ſaid to couer a multitude of faults; this it doth, as by paſſing

passing by a number, without obseruing them, so by concealing from others (so much as is possible) euen those which it cannot chuse but obserue. Our Sauiour also giues this rule for our conuersation with our brethren, that if we find them to haue giuen some scandal (now not a light, but a great fault can deserue the name of a scandall, or stumbling blocke, vnlesse a man will shew himselfe a child in vnderstanding, and stumble at a straw), we should first priuately admonish him; *Go and tell him* (saith our Sauiour) *betwixt him and thee.* Now if a neighbour must be first dealt with all alone, and that for a scandall, how much more a wife, to whom more loue is required, and therefore also more secrecie, and with whom there is so exceeding much opportunitie of solitarinesse. This shall proue to the womans heart, that the husband carrieth a tender regard of her credit, and that hee speaketh not to reproch, but to reforme her; which opinion will make an excellent preparation to the gentle intertainement of his speeches. Euery man that hath a sore legge or arme, desires to haue it dressed in a chamber, not in the market place: we would not haue our deformities laid open, or sores discouered with a witnesse. Nature hath made vs all, especially women, iealous of our credits; and if we take a thing once to be done to our disgrace, we are rather prouoked to doe worse thereby, than induced to amend. Now secrecy of reprouing and commanding, doth giue the wife assurance, that her credit is respected; openesse makes her imagine, that her reproch alone is aimed at. Hence it Matth. 18. 15.

is, that ſhe can hardly brooke diſtaſtefull ſpeeches before company, where ſome may happen to laugh at her, others, to report them againe to her ſhame. Wherefore if any thing be amiſſe, whereof thou wouldeſt admoniſh thy wife, take her aſide, and let her heare from thee, when ſhe is well aſſured, that no eare ſhall be priuy to thy words but her owne. If thou wouldſt haue her to doe, or for beare any thing, which thou thinkeſt will be diſpleaſing to her to heare, ſhew thy minde in priuate, and there perſwade, where thou mayeſt with more freedome ſpeake all that is fit to be ſpoken: and where (if ſome little heate ſhould ariſe betwixt you) it may not be publiſhed to the hurt of your names. It may be obiected, that ſome women wil not feare to offend in publike, before the ſeruants, and children, and ſtrangers; and what then? ſhall the husband forbeare to ſpeake to her, and let her goe away with it ſo? would not this proue infectious to the beholders? and make them apt to follow the ſame trade of euill doing? I anſwere: That if ſuch publike faults fall out, a man may ſhew his diſlike in a patient manner of ſpeaking, and make it appeare, that he doth not winke at his wiues faults. But I anſwer againe, that in ſuch a caſe, he muſt be much in expreſſing griefe rather than anger, and muſt leaue the lawfull ſharpeneſſe, and (as I may call it) wholſome launcing by a reproofe, till his wife and himſelfe be together alone: and by that time, ſhee will ſhame to remember, how ſhe ouer-ſhot her ſelfe (if he giue her not the aduantage of replying) by being carried into ſome abſurdity with her for company)

Neither

Neither need a man feare the infection of ſeruants or children by faults thus healed in ſecrecie; for his preſent griefe, diſlike, and patience, will work more vpon them (conſidering the perſon), than if hee ſhould fall on chiding; and there will bee time enough after, in her abſence, to giue them warning of the ſinne in theirs, euen to chide her ſharpely for hauing giuen ſo bad an example; ſo they may know, that a man hath reprooued, though they heare him not reprooue; and this will well enough preuent the infection that might come from her offence. Wherefore in no ſort is their fooliſh raſhneſſe to be allowed; yea, it is moſt ſharpely to bee condemned, that (as if their ſtomacks were ſurcharged with the admonitions or directions they haue to giue, as with a vomit) muſt needes out with it who euer ſtands by, euen before children and ſeruants, and perhaps alſo ſtrangers, not hauing the wit nor power to refraine themſelues, til a fit place of priuateneſſe may be gotten. They ſpeake in rage likely, that cannot waite for a conuenient place of vttering their ſpeeches. Heate of anger diſturbes the ſoule, elſe a man might eaſily hold his peace till the company were gone, ſo they haue committed two obſurdities at once, miſchoſen both the time and the place. And thus (as of one abſurditie yeelded to, a thouſand will follow), more euils inſue from theſe miſtakings: for the wife eſteeming her ſelfe diſgraced, becomes cholericke by and by, and falls perhaps to iuſtifie the doing of that, which is not iuſtifiable, or to denie the doing of that, which elſe were nothing difficult to doe. This

(the company makes him so tender of his reputation, that) hee cannot beare, but is prouoked to more heate, and becomes more sharpe in reprooving what he dislikes, or earnest in requiring what he desires, and still the conceite of being reproched by yeelding, makes her further off, by how much he is more vrgent, and the same conceit also makes him more vrgent, by how much she doth seeme further off, till in conclusion, that growes to a plain braule, fray or quarrell betwixt them, which ought to haue beene a louing admonition, or a kind request. Had not these words been better well saued till another place, than so dangerously mispent in this vnfit place to both their hurts, and both their disgraces? for doubtlesse as the head takes the knocke, if the heeles be kicked vp, so the husband must needs discredit himselfe, by procuring his wiues discredit in such cases.

Fittest place for commendations and rewards, in publike before others.

Thus now you see great reason, that difficult precepts or reproofes, and all the hard and rough acts of authoritie, should seeke a corner to hide themselues in. But now for commendations and rewards, and the like pleasing things, let them bee giuen publikely in the hearing of others, as well as the wife; onely so, that it be not done ironically, and by way of derision; yet let her haue the recompence of her dutifulnesse cast vpon her, when she is absent most abundantly; though not onely then for (euen to the face of his wife) to make knowne how well he is contented with such and such good carriage of hers towards him, shall nothing disbecome the mouth of an husband. It will doe her good

good to heare, euen from his owne mouth, how much good her quiet, modeſt, diſcreete, dutifull, obedient carriage hath done him. And though it be not a matter much to be wiſhed in other caſes, to heare ones ſelfe praiſed; yet the great deſire that the wife ought to haue, of approuing her ſelfe to her husband, of giuing him all content, of winning his affections intirely to her ſelfe, of commending her ſelfe vnto his very ſoule, may well diſpence with her in this caſe, if ſhe take pleaſure to heare, how well ſhe is liked of him, of whom to be beſt liked, it ſhould be to her the greateſt worldly happineſſe. I would not haue beene bold to giue this aduice, but that *Bathſheba* giues it to her ſonne *Salomon* (and he was wiſe enough to haue eſpyed, if it had not beene fit), ſaying, her husband ſhall praiſe her, and ſay, *Many daughters haue done vertuouſly, but thou* (and therefore you ſee it is ſpoken toher face) *doſt farre exceede them all.* And after he ſaith; *Let her workes praiſe her in the gate*: meaning, let them be there ſpoken of to her commendation; and if by others, than ſure by her owne husband moſt of all. You ſee, that God allowes a kinde of vertuous flattery betwixt man and wife; and he that would not haue one praiſe his friend riſing early, giues him yet allowance to praiſe his wife to her very face. Onely let the husband take heede, that his praiſes of his wife before others bee ſerious, and that he doe not reuerſe them after, when he comes together alone with her: and let him take heede, that the company be ſuch, as will not rather enuy her praiſes, or make ſome euill vſe

Prou. 31. 28.

of them, than doe her more honour for them; and then he neede not feare to repay the recompence of his wiues dutifulneſſe; either before her face, or behind her backe; either in publike, or in priuate. It is good that a mans wife ſhould heare, and all his ſeruants and children ſhould heare, and all his friends and acquaintance ſhould heare, and all his neighbours and allies, how much good he ſpeaketh by her, whom God hath made ſo deare vnto him; that though he doe (after a ſort) doate vpon her, it ſhall bee counted no offence, but rather a praiſe worthy vertue in him. And ſo haue you thoſe rules of wiſdome, that concerne the exerciſe of authoritie in generall. Thoſe follow next, which doe particularly concerne the matter of direction, which muſt looke partly to the things commanded or forbidden, partly to the frequency of commanding.

Wiſdome in directing requireth,

For the firſt, a man muſt not abaſe his authority to two ſorts of things, that are not worthie the ſame; namely, to things, trifling and of no moment, nor to things vnreaſonable and ridiculous.

1. That one command not trifles.

Firſt then, let it bee regarded in commanding, that the mans authoritie deſcend not vnto too meane and triuiall things, which are not of any moment or importance in the family. The life of the head muſt be deriued euen vnto the feete; but the head is not alwaies actually ſtooping vnto the foote; for then the body would grow crooked and ill-ſhapen: ſo muſt not the husband be charging, bidding, and intermedling by ſtrickt commandements in the ſmall buſineſſes of the family, nor be putting

putting his hand to euery little matter. The Lord of heauen himselfe doth please to goe before vs, in obseruing this decorum about his commandements, for he leaues many things indifferent, which he permits to the will of men to doe therein, as they shall see cause; so must the husband leaue some things in the family to the discretion of his wife, that his authoritie may not be vnder-valewed, because of the triflingnesse of those matters, about which it is imployed. For if hee will be husband and huswife, and all; and be dealing with brewing and baking, and washing, and the particularities of these and the like businesses, it will come to passe, that his wife can be helpefull in nothing, because he doth ingrosse al things into his own hand. Therefore *Salomon* tells vs, that the good huswife doth giue a portion to her maidens. Things within doores, betwixt her self and her maide-seruants, should be left to her disposing, that shee may not become either idle or heartlesse, for want of imployment, and a chearefull proceeding therein. If the husband will bid and command so eagerly in these things, as if his whole estate did depend vpon seruing the swine, and washing the boule, &c: this folly, besides that it imbaseth his authoritie, and maketh his word of no regard, doth also discourage and prouoke his wife, as if he thought her so childish, that she were able to doe nothing of her selfe. In these things therefore, he should permit his wife to rule vnder him, and giue her leaue to know more than himself, who hath weightier matters, and more neerely touching the wel-fare of his

houshold

houſhold, to exerciſe his knowledge in. And if in any of theſe matters, he ſhall meete with any diſorder, it were a part of wiſdome in him to aduiſe and counſell, rather than to charge and command. See therefore that the matter be ſo much worth, afore thou lay a charge concerning it: for he that for euery light thing will be drawing out his commandement, ſhall (to his griefe) perceiue at length, that it will be much eſteemed in nothing.

Secondly, that he command not things vnreaſonable.

Secondly, let him neuer command ſenſeleſſe & vnreaſonable things, ſuch I meane as are grounded meerely vpon his ſtomacke and will, and vpon no good reaſon beſides. Such commandements will make her take him for an heady foole, and not a wiſe head; and that conceit can neuer ariſe, but with the vtter ruine of her reuerence, and ſo of his authoritie. For a man to inforce his wife by the power of his authority, to take vp a feather, to wag a ſtraw, to light a candle at wrong end, or the like; becauſe forſooth he will haue it ſo, and he wil make triall of her obedience, and ſhew by proofe, that he is her maſter, expoſeth himſelfe and his place both to extreame contempt, and in making it appeare, that he is maſterfull ouer her body, he ceaſeth indeede to be maſter ouer her heart. For in this caſe the heart of the wife muſt needs riſe againſt her husband, thinking that he doth nothing now, but euen vpbraide her with her inferioritie, and with a fooliſh oſtentation, and pride, boaſt himſelfe of his authoritie, which muſt needs cauſe it ſeeme to her an inſupportable burden. Women are apt enough to denie obedience in the moſt reaſonable and

and vſefull things; but in fond and abſurd things, commanded (alone to make triall, who ſhall haue the victorie) ſhe can neuer with good will ſubmit her ſelfe. I confeſſe indeed, that the woman ſhould be ſo perfectly ſubiect, as to caſt her eyes alone vpon the lawfulneſſe or vnlawfulneſſe of the thing commanded, asking no other queſtion, but whether it would offend God yea or no. But the huſband ſhould conſider further of the matter, and looke, that what he giues in charge, be commodious and vſefull, and ſuch that himſelfe can render a ſufficient cauſe, to make it appeare needfull to be done, and ſo may ſhew himſelf not headdy and peremptory, but prudent and diſcreete. He that doth otherwiſe, ſhootes out his commandements, as children doe their arrowes, on cock-height (as they call it), not at any marke, and then the arrow is like enough to come downe vpon his owne head. Should a man of ripe yeeres behaue himſelfe ſo childiſhly, as if he cared for nothing, but to make himſelfe ſport in gouerning? He that without reaſon enioynes his wife to do any thing, doth all one as if he ſhould ride without a bridle. If ſuch a mans horſe be not exceeding gentle and well broken, he cannot chuſe but either runne out of the way, or ſtumble and caſt the rider: ſo the wife of ſuch a fooliſh man muſt be of extraordinary meekeneſſe and patience, or elſe ſhe muſt needs either rebell againſt him, or contemne him, or both. For the reaſons wherewith the commandement of any ſuperiour comes backed, is as it were a bridle in the hand of the inferiours iudgement, by which they

may checke and hold in the violence of vnruly paſſions (which will be ready to ſhew themſelues boiſtrous, and to demand, ſaying), Why ſhould I doe this or that at his command? The reaſon of the commandement lends aide to the quelling of diſobedience, and to the bringing of paſſions quickly into ſubiection; for then the inferiour hath to anſwere himſelfe in his owne heart, ſaying, Why ſhould I take on thus? there is good cauſe vpon ſuch and ſuch due conſideration, that I ſhould not refuſe to doe ſuch things. But if this reaſon be wanting, euen a gentle natured woman is apt to proue refractary; and hardly can ſhee hold her heart ſo much vnder, but that it will mutinie at the leaſt, if not breake forth into open acts of rebellion: for hardly will the mans bare will carry the force of a good reaſon to the wiues conceite and vnderſtanding. Looke therefore that thou neuer bid thy wife doe any thing, which reaſon (and not onely will) hath not firſt bidden thee. And theſe be the rules of prudence, in regard of the ſubiect of authoritie, or matters wherein it ſhould giue directions.

A man muſt not be ouerfrequent in commanding.

Another is, for the oftenneſſe of exerciſing it; let this part of power be but rarely vſed: it ſhould be laid vp as ones beſt attire, to be worne alone vpon high daies. A garment that comes vpon a mans backe euery day, will ſoone be thread-bare, ſo will a mans authoritie be worne out with ouermuch vſe. Wherefore let it be kept in, till due occaſions of vſing it, doe call it forth. It hath beene deliuered as a meanes of a Princes preſeruing his reuerence

reuerence amongst his subiects, that he be not too often seene amongst them. Men are apt to set light by those things, which they see euery day; euen things at first wondred at (as miracles) are by little and little slenderly regarded, if they be of common vse. Take heed therefore that thou layest thine authoritie vpon things but seldome, least thy wife (receiuing many commandements) do breake some; and so catching a custom of neglecting thy power, make no bones of it at last. Indeede a man that is much in commanding, shall hardly choose but slip into some triuiall and vnnecessary commandements; and one of these will lighten his authority more, than twenty of better vse and note shal grace it againe. The wife is indeede an inferiour, but very neare and very familiar; wherefore shee will count it a burden to be euer pressed with authoritie; and you know that nature teacheth vs to seeke ease in shaking off burdens. Much reprooving will make a reproofe of no force, much more will much commanding make commandements weake and feeble; and of no efficacie. And thus haue you the rules of wisdome, which must keepe authority (as it were) vpon the wheeles thereof, that it may goe forward more chearefully, both for the husbands and the wiues comfort.

CHAP. XII.

Of Mildneſſe.

THe next husbandly vertue is mildneſſe, a very neceſſary vertue in this ſociety; which (becauſe it comes neereſt toequalitie) doth therefore allow of familiaritie betwixt the parties gouerning and gouerned (which in other couplings of ſuperiours and inferiours, is not to be allowed); and therefore muſt needes alſo require more lenity. This is the ſweete ſawce of this gouernment, which cauſeth, that it ſhall not proue ouer-tart and ſowre for the wiues pallate. This is the ſoft lining of this yoke, which keepeth the hardneſſe thereof from being felt; and without which it will be inſupportable. No woman can endure her husbands gouernment with comfort, if gentleneſſe doe not temper it: a man handles his owne fleſh with great mildneſſe. The abundant loue that a wife doth, (and may) looke for, cauſeth that ſhe looks alſo for much tenderneſſe of behauiour from her husband; in which expectation if ſhe be croſſed, ſhee cannot obey heartily, becauſe not louingly; nor louingly, becauſe ſhee cannot thinke her ſelfe loued. The Lord Ieſus Chriſt is the moſt gentle and meeke gouernour in the world; and when he requireth vs to take his yoke vpon vs, he commends himſelfe to be gentle and meeke, and his yoke to be light, and nothing grieuous. This is the beſt preſident that husbands

Mildneſſe of the husband to the wife very needfull.

husbands can follow, and the moſt worthy coppie for them to write after. The Apoſtle telleth vs, that the Miniſter muſt bee gentle, euen towards thoſe that are froward and contrary-minded: ſurely then the husband muſt be gentle to his wife, though ſhe ſhew her ſelfe to be of a thwart and froward diſpoſition. Yea, wē are commanded to ſhew all meekeneſſe to all men; and therefore much more each man to his owne wife, that lyeth in his boſome, and is but a piece of himſelfe. Clemencie is a neceſſarie ornament of all gouernments, & muſt not be wanting to this domeſticall gouernment, which is the very foundation and originall of all the reſt. But let vs entreat alſo of this vertue more particularly. It muſt ſhew it ſelfe in both the parts of authoritie, directing and recompencing. In directing two wayes: firſt, for the matter of it, or the things whereabout it is exerciſed: ſecondly, for the manner of carrying and exerciſing it.

2. Tim. 2. 24. 25.

Titus 3. 2.

The husband muſt not extend his commanding power too farre.

In the matter of directing, this vertue muſt manifeſt it ſelfe two wayes: firſt, by not vſing it too often, and too much: ſecondly, by not vſing it (vnleſſe vpon neceſſitie) about things that will prooue hard, difficult, and tedious. For the firſt of theſe: the husband muſt beware of extending the vſe of his commanding power too farre; it muſt ſuffice him to know, that God hath giuen him the right of appointing in euerie thing (that is not ſinfull:) but in the exerciſe of it, he muſt ſhew himſelfe of a kinde and free nature, not rigorouſly taking vpon him to command all he may, but willingly gratifying his wife in ſome, in many, in moſt things, that

ſhee may leſſe vnwillingly, yea, and with more chearefulneſſe be ſubiect vnto him in other things. Obedience would be allured and inticed, by yeelding it to its owne diſpoſition (in almoſt euery thing of inferiour nature) that it may more dutifully yeeld it ſelfe to be diſpoſed of, when greater neceſſitie requireth more ſpeedy and voluntary obſequiouſneſſe. The gratiouſneſſe of wiſe Princes muſt be imitated by the louing husband, in this particular part of gratiouſneſſe. For Kings do accuſtome (after a ſort) to bribe their ſubiects in their Cities of greateſt ſtrength and command, with diuers immunities, priuiledges, and fauorable grants of exemptions from common duties, and the like; that they may find them more loyall, faithfull, certaine, ſure, if any ſpeciall occaſion of vſing their aide againſt dangers ſhould offer it ſelfe. And verily this ſeaſonable vſing of grace and kindneſſe in a Prince is that, that moſt commends him to his ordinary ſubiects, and which makes them more truſty vnto him, and more willing to beare his yoke, than any Citadell or Garriſon of ſouldiers could doe. In this little monarchy, the ſame policie would be vſed. A man ſhould find his wife ten times more obſequious, if he would be but eaſie in exacting dutie, than any rigor could make her. And much more quietly will ſhe obey, when ſhee ſees her ſelfe not preſſed to a kind of vnmeaſurable obedience, than otherwiſe ſhe can bring her heart vnto. The Sunamite (ſpoken of in the Kings) is a notable example of this vertue: his wife in the middeſt of harueſt, without reuealing any cauſe to him,

2. King. 4. 22, 23.

him, required a man and two asses, from that needfull and hasty worke, to attend her vnto the Prophet. He was not vrgent in demanding the cause, nor peremptory in denying the suite, neither doth in anger forbid her to goe, but gently condescendeth to her desire, though (in seeming) somewhat inconuenient; for hee knew her to bee no vsuall gadder: he considered that one day was not much, and that a iourney to so good a man as the Prophet, could not likely be meant but for some good; so shee obtained an easie leaue to depart, to the farre greater benefit of him that granted, than of her that attained it so easily: for by this meanes, he saw his sonne miraculously restored to life, afore he knew of his decease; and so obtained vnspeakable comfort in his reuiuing, without the feeling of all that heauy sorrow, which else the tidings of his death would haue brought vpon him. See the practise of this vertue likewise in *Abraham*; was it not more then ordinary gentlenes in him, when to the passionat request of his wife, about her maid *Hagar* (though the matter so nearely concerned him), he returned so soft an answere as this, *Shee is in thine hands, doe with her what thou wilt*. Let not an husband be like churlish *Nabal* to his wife, but rather follow these holy patternes of husbandly mildnesse, which will beget at once both loue and reuerence, both testifying kindnes, and procuring it. He that will be Lord in euery thing, stretcheth the string of his authoritie so high, that it is at least, in danger of breaking, and causing that at length he shall be Lord in nothing. All extremities of working

Gen. 16. 6.

working are hurtfull for the worker, and for the worke; wherefore learne thou to carry thy ſelfe in ſuch ſort to thy wife, that ſhe may perceiue her ſelfe to haue entred not into a ſlauiſh thraldome, but into a louing ſubiection.

Husbands muſt forbeare difficult commandements, but vpon neceſsitie.

But eſpecially, let husbands ſhew mildneſſe in the ſecond point, *viz.* in forbearing hard and difficult commandements, ſo much as they poſſibly may. Beware of croſſing your wiues againſt the haire, and forcing them to things againſt their naturall diſpoſition. All men finde in themſelues a kind of inbred auerſneſſe from ſuch or ſuch things, more than from diuers others; and a kind of aptneſſe and delighting in ſome other things: ſo that the one of them, it is a great burden for them to doe; the other, to forbeare. Yea, ſome things there bee of their owne nature ſo hard and painefull to be done, that no man is willing (almoſt) to be imployed in them. Now it is a great point of gentleneſſe in the husband, to forbeare the requiring of obedience at his wiues hands, in things of this nature; vnleſſe it be in ſuch caſe, that he can plainely ſhew a kind of neceſſitie lying vpon him to require it. Men of diſcretion in imploying the dumb creatures, are carefull not to oppreſſe them with worke and burdens. An horſe ouer-loaden one day, is marred for euer after, though he were of great price before. Doubtleſſe then a good huſband muſt take heed of breaking the backe of his wiues obedience, with requiring ſuch hard things at her hand, as ſhee cannot without much adoe performe; and what care euen of bruit creatures, the

the loue of profit puts into the heads of men (namely to moderate their labour and paines), the same, much more must the loue of the wife beget in the husband: for nothing is more contrarie to loue (whereof all the husbands actions should sauour) than to be burdensome. The schole-master that ouer-tasketh his schollers, shall neuer make them learne well. The King that ouer-taxeth his subiects, shall make them poore, and himselfe hated; so shall the husband weary his wife, and disgrace himselfe, by laying too heauy commandements vpon her. Wherefore let euery good husband put away this rigorousnesse, and by moderation in his commandements, make his authority easie to be borne, and his wife chearefull in subiection. And this is gentlenesse in the matter of direction.

A commandement must not be giuen imperiously, but intreatingly.

The same vertue must be vsed in the manner of commanding. When neede requireth that some commandement be giuen, it must not be imperiously prescribed, in the heate and extremitie of charging and inforcing words, but with a sweete instinct of kindnesse (as the head doth moue the members of the body), with louing perswasions and familiar requests. Indeede, if the wife will needs try masteries, and striue to cast off the yoke of obedience, such her distemper makes it not alone lawfull, but needfull also, for the husband (with good words and behauiour, not bitter, not raging) to stand for his authoritie, euen some-what stiffely and peremptorily professing, that he will haue his will in things lawfull. But this course would bee

ſeldome vſed, and that alone in matters of ſome importance, that may be worth ſo much earneſtneſſe, vſually and in moſt caſes, the quieter way is the more comfortable, and the more husbandlike. It is more ſafe, and as hunourable, ſubduing a rebellious Citie by treaties of peace, with good and fauourable conditions, than by the battery of ordinance, and the fierce dint of ſword: ſo, that husband doth with moſt praiſe and happineſſe, ſubdue his wiues paſſions and diſobedience, that can effect it by faire meanes. Yea, ſhe muſt ſhew her ſelfe a very monſtrous and vnwomanly woman, that being aſſaied by intreaty, will not yeeld. Authoritie is like to the Arts of Logicke and Rhetorike, which preuaile moſt, when they are in ſuch ſort vſed, as they be leaſt diſcerned; and therefore in ſpeaking, they muſt be carefull to conceale themſelues; for it is deliuered as a great part of Art, to hide Art. It preuents reſiſtance, when he requeſteth, that might inioyne: there is nothing to ſtriue for, when a man doth not (as it were) vaunt of his authoritie: things are alſo beſt done, when the will is allured, rather than the body compelled. If thou ſtand vpon it highly, and come with, You ſhall, and I will make you, and you were as good you did, and you ſhall know that I am maſter, and the like big words, the heart will goe againſt that, which the hand performeth; and thou ſhalt be inwardly diſliked, though obeyed in ſhew; and if obedience come not from the heart, how can it laſt long? The way then to preuaile with leaſt burden to the inferiour, and toyle to the ſuperiour, is with milde words

words to wish this or that, rather then with impeperious phrases to enioyne it: for most natures are much more easily perswaded than compelled. Men that ride horses, haue a wand and spurre both: but they chuse rather to set forward the horse, with the sound or touch of a little whiske, than with the sharpenesse of the iron spurre, they proceede not to spurring, till the beast be either restie or tired; and if tired, doubtlesse spurring doth more harme than good; so should the husband gouerne his wife, by alluring her to accomplish his will with quiet, pleasing, and insinuating termes, rather than with open and expresse (much more than with violent and eager) commandings, vnlesse perhaps he haue met with a woman, that is more than ordinarily vnruly. Our Sauiour Christ himselfe doth most an end beseech his Church, though with most right hee might command it. Let the husband imitate that best husband, and beware of, Do it or you had best; and you shall whether you will or no; and I will haue it so, if it be but to crosse you. O no, much more comely for an husbands mouth are these words, Good wife, I pray you; let it be so; I intreate you; doe me the kindnesse to doe this or this. Doubtlesse in crossing, a man shall crosse himselfe most at length: for violent things are neuer of long continuance. And so much for the practice of mildnesse in directing, the first part of gouernment.

Rewards and praises must be kindly giuen.

It must be likewise exercised in recompencing, both good and bad actions: for the good, when a reward is giuen, it must be gently giuen, and in be-

ſtowing any gift vpon a mans wife, he muſt doe it in a kind faſhion; ſo that the manner may grace the matter, and make it more pleaſing: for there is a kind of cuttedneſſe ſometimes vſed in giuing of good things, and doing good turnes, which doth vtterly marre the faſhion, and take away the comfort of them. If any one pay the worke-man his wages with a grumbling language, and an heauy dull countenance; this vnwillingneſſe and ſowerneſſe ſhewed in the payment, is almoſt as diſcontentfull to the workeman, as if a good part of the money ſhould be detained: ſo if a man doe with a kind of churliſh countenance, and grudging manner of carriage, giue his wife any thing, and ſpeak words in themſelues faire enough, but grumblingly, and ſurlily vttered; I ſuppoſe, that moſt women are little affected with ſuch kindneſſes, and that they had euen as lieue want a good turne, as receiue it with vpbraiding ſpeeches, with tart and taunting language, and hitting them in the teeth with their coſtlyneſſe, or ſuch like. Wherefore let not the diſtemper of thy paſſions, ouerthrow the fruit of thy kindneſſe; and make not things ſweete in themſelues, to become bitter, by mixing thy gaule and ſpleene with them. But chiefly gentleneſſe muſt ſhew it ſelfe, when neede requireth, that bad deeds be requited either with reproofe or correction: for there it is ſo much the more needfull, by how much the actions themſelues are leſſe pleaſant in themſelues; and therefore will leſſe brooke the admixture of any bitterneſſe with them. And for reproofes; firſt, the vertue of mildneſſe muſt

ſhew

ſhew it ſelfe in regard of the matter of reprouing, and alſo the manner: for the matter, in not finding fault with euery trifle that one ſees amiſſe, nor chiding for euery infirmitie. Whatſoeuer fault is not of ſomewhat a groſſe nature, or elſe done in ſomewhat a preſumptuous manner (and ſo would tend to the indangering of the wiues ſoule, or annoying of the peace, & welfare of the family, if ſhe ſhould not heare of the ſame ſomewhat roundly), that muſt be paſſed by in ſilence, either with none, or halfe a word. That happy effect of loue which conſiſteth in paſſing by wants and weakeneſſes, is exceeding neceſſary towards ſtrangers, much more towards thoſe of the houſhold, moſt of all betwixt the neareſt couple of the houſhold. Charitie is in this ſenſe a great couer-fault. It will ſee none but where they be. Many it will ſee and not ſee, and not ſpeake of. It neuer proceeds to reproouing, but with a willing vnwillingneſſe. This vertue ſhould moſt abound in this ſocietie; and therefore alſo this effect of it. Here the example of our Lord Ieſus Chriſt muſt be diligently followed of al good and vertuous husbands. He ſhuts his eyes (after a ſort) and will not ſpie out all his Churches infirmities. He doth not marke extreamely what is done amiſſe: if he ſhould, who were able to abide it? He knowes ſhe is but duſt, and is aſſured, that ſhe cannot but offend in many things: yet he puts it vp gently for the moſt part, not ſo much as checking her, vnleſſe ſhe proceede to ſome wilfulneſſe in ſinning. All you good husbands, heare his carriage, and goe you and doe likewiſe: conſider you bee

Men muſt take heede of chiding for euery infirmitie.

matched with women the weaker veſſels. Thinke how many faults your ſelues haue. If they alſo haue ſome, wonder not that they be ſo many, but rather that they be no more; and therefore ſtriue with ſilence ſo much as is poſſible, and where it is lawfull to be ſilent (*viz.* in common weakeneſſes and infirmities) to worke their amendment. Men goe not to the Chirurgion for euery ſcratch of a pinne, or for euery puſh or pimple that ariſeth about them. Small ſoares wil heale of themſelues without dreſſing, a medicine will but anger them, and make them worſe. Doubtleſſe in this matter, it is farre more ſafe to be defectiue, than to exceede. To be ſomewhat purblind in ſeeing faults, is leſſe dangerous, than to be eagle-eyed. In ſuch neareneſſe and inwardneſſe of conuerſation, it is impoſſible, but that diuers wants ſhall offer themſelues to be ſeene. And whoſoeuer will hunt after them, and prie for them (taking occaſion for euery ſlight matter to draw forth the plaiſter of a reproofe) ſhall make himſelfe much vnneceſſary worke, and ſo ſhal himſelfe liue in perpetuall diſcontentment, and yeeld but little quiet to his wife. This will make her conceiue (and that truly not without cauſe) that he loues her not much: hence their affections cannot but warpe and chap, till all be full of diſſention. Be not therefore extreame nor rigorous in this matter, but as a mothers tenderneſſe of loue doth cauſe, that ſhe takes no notice of diuers little deformities in her owne child: ſo ſtand thou affected to thine owne wife. Pray to God againſt all her faults; ſee and commend all her vertues:

but

but pettie wants, and naturall ordinary weakeneſſes, neuer take notice of, neuer reproue. Let her cloſely perceiue that thou doſt (but wilt not) know them; thine vnwillingneſſe to ſee and reproue, ſhall make her more willing to ſee and reforme. But an euer-lowring and euer-chiding husband will make more faults than would be, and compell his wife to be farre worſe, than her owne diſpoſition would otherwiſe worke her vnto. Wherefore bee not alwaies chiding, vnleſſe thou wouldeſt haue thy wife to be alwaies naught: for ouer-frequent reproofes can bring forth nothing but diſdaine and ſullenneſſe.

A reproofe muſt be gentle, when it is needfull.

Againe, for the manner of reprouing; when it is moſt needfull, it muſt be very gentle. The words and geſtures vſed to preſſe a fault vpon the wiues conſcience, muſt bee mild and amiable, ſuch as breathe out loue and pitie both at once. A reproſe muſt be applied as a plaiſter, not with rating, but with moaning. It can hardly be auoided euen in the beſt, but that this medicine ſhall be neceſſary; yet the husband muſt euer remember, to vſe no more roughneſſe, than is fit to his owne fleſh. Reproofes of themſelues (as it were a potion) goe enough againſt the ſtomacke: we needе not by our bitterneſſe make them more loathſome (as it were) by a foule and vnſightly cup. The mothers tenderneſſe would be vſed in this caſe; ſhee giues her child worme-ſeede to kill the wormes, but withall rayſons to tole downe the worme-ſeede: ſo ſhould a man reprehend to reforme the fault, but with great louingneſſe of phraſe and countenance to ſweeten

ſweeten the reprehenſion. No patient was euer yet ſo ſicke and deſirous of health, that he could be perſwaded to drinke a potion ſcalding hot: nay, ſcarce the moſt hungry man that is, can endure to eat a caudle ſeething off the fire: that which burnes the lipps, will neuer finde admittance into the ſtomacke, be it neuer ſo wholeſome a drinke otherwiſe. It is iuſt ſo with a reproofe: if it ſcald the eare (as I may ſay) with vpbraiding and diſgracefull termes, with bitter taunts, ſcoffes, and mockes, with vilifying and railing words; with a fiery look, and a ſparkling eye; with a raging exaltation of the voyce and demeanure of the body; it will neuer gaine paſſage to the heart. Compaſſion, loue, kindneſſe, the declaration of ones ſorrow for his fault, deſire of his good, care of his amendment that is reproued; theſe be the things that frame the will to accept of an admonition, and doe much helpe the kindly working thereof. I am not againſt the wholeſome earneſtneſſe of reproving, and that ſharpeneſſe of rebuking, which in ſome caſes the Lord himſelfe commands: but this may well ſtand without bitternes, without that violence of words and geſtures, and without that fierceneſſe againſt which we ſpeake. A thing need not be key-cold, though it be not ſcalding hot; there is a manifeſt middle betwixt theſe two extreames. The prouerb tels you, there is difference enough betwixt ſtaring and winking. An admonition is then healthfully ſharpe and earneſt, when a man in much plaineneſſe of ſpeech, and ſtrength of reaſon, layes open the greatneſſe, abſurditie, danger of the ſin, inforcing

inforcing the consideration of these points, vpon the parties conscience vehemently, and with some stirring: but yet still pitifully, with a declaration of more sorrow than anger, and of griefe for his fault and danger, rather than displeasure against his person. Such earnestnesse husbands must be allowed to vse; for coldnes wil hinder the working of medicines. And in one word; let a man remember to make his reproofes somewhat warme, but not seething hot. And this is mildnes in reproofes.

An husband should not strike his wife, but for a notorious misdemeanure.

But how if need require, that a man exceede the degree of speaking, and that the greatnesse of the fault compell to some actuall correcting, perhaps, stripes or blowes? must a man vse gentlenesse in striking, as well as in speaking? I answere: Yes, and that much rather also: for the bitterest pills had need to be swallowed with some sweet sirrups. Wherefore first let it be a mans gentlenesse to forbeare blowes, till such extremities require them, as I formerly mentioned, in telling the parts of an husbands power: yea, till more than one or two repetitions of such extremities, doe euen hale and extort them from him. Nothing but necessitie will make a Chirurgion seare and cauterize. To strike ones wife, is to make an incision into his own flesh. He is out of his wits that will doe it, till all other gentler meanes haue been vsed, and for any other fault, but those that be most intollerable and notorious. I was verily afraid to deliuer my minde, as concerning the lawfulnesse of an husbands vsing such a medicine. But I considered, that wee must not conceale a needfull truth, for feare of inconue-

niences, that by misconstructions and peruerse applications may be made to follow from it. Doubtlesse many a mans case is so desperate, that there is no other remedie; and to forbid one vse that, that God allowes in such case, I confesse I dare not. But withall, I would haue all men diligently to consider, with what cautions we allow him to proceede thus farre: vnlesse for grosse and exorbitant sinnes obstinately persisted in, and againe and againe committed, after diuers admonitions, and much waiting, and much praying, we dare not allow thee to strike thy yoke-fellow. If thou wilt take our words for thy warrant, take them all, and not some alone, and be directed by them as well as licensed. He that treating of Chirurgery, shewes the needfulnesse of vsing an hot iron sometimes, doth nothing patronize the folly of that Chirurgion, that delights to burne mens flesh, to make him worke; or that flies to this extremitie without due cause. He that saith, it is lawfull to put men to death in some cases, doth nothing iustifie the bloudinesse of tyrants, that will hang men vp for euery small matter: so neither can this point that we deliuered about the lawfulnesse of such seueritie in some cases, be a iust apologie, for the mad violence of those tyrannous husbands, with whom there is but a word and a blow, and which vse their wiues in more rude and rough manner, than a man ought to vse his slaue or bondman. Such outragious husbands are worthy to bee hissed out of the societies of mankind. Who is not ashamed to strike a woman? Nature tells vs, that sex was not made

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to be the obiect of fiercenesse and reuenge. Wherfore I say againe: loathed and abominable be those husbands, as basely and vnnaturally impotent and violent in their passions, that lay about them for small matters, and fight for that, for which they should scarce be allowed to chide. If the wife but forget a little businesse; if she but tarry a little longer in company of her neighbours than hee thinks fit; if she but answere him a little angerly, or so forth; the fist is vp, or a cudgell snatched, and she must little lesse then smart and bleed. Thou mad and mankind bedlam, who taught thee to bee so cowardly tyrannous towards so neere a person, though an vnderling? Wearst thou not put besides thy selfe, and the vse of thy reason, with the strength of passion, it were impossible, that thou shouldest forget at once, all the rules of humanitie. Is shee not a woman? a wife? thy bed-fellow? the mother of thy children? partaker of thine owne name? and the one halfe of thy selfe? O monstrous rage, for any thing (but a monstrous fault) to lay blowes on her, that giues thee her self to enioy, and beares the fruit of thy loynes in her wombe! Abstaine therefore from such rigor, but vpon the frequent and vrgent committing of such foule and vnsufferable wickednesses, as may pleade for thee, that thou art not to be blamed, because necessitie had no law. In other cases to strike, is madnesse, not mildnesse; and farre be the hand of an husband, from being an instrument of fury against his wife. But if necessitie inforce a man to strike, because both the faults committed by his wife, be in their

A man must shew great pitty if need require that he strike his wife.

matter hainous and vnsufferable, & her manner of committing, presumptuous and wilfull, so that other meanes haue in vaine been vsed to her amendment; yet in such sort also must he strike her, as if he were faine to strike his owne heart, with demonstration of much backwardnes, loathnes & vnwillingnes, & with such a grieued countenance, sorrowfull behauiour and lamenting words, as may well witnes, that he taketh no pleasure in such corrections. There is great difference betwixt the carriage of a tender-hearted (though resolute) Chirurgion, comming to cut off the arme of his patient (because the whole body must else perish), and of a valiant souldier in the field, fighting with his foes, and cutting off their leggs and armes. An husbands demeanure in striking, must resemble the former of these, & be farre vnlike the latter. The teares in his eies, and the griefe of his very face naturally flowing from the breaking of his soule, because hee is put to such a burdenous enterprize, must depose for him, that his hart is the hart of a tender louer, though he be forced for a time, to vse the hand of an enemy. Haue you neuer seen a mercifull Iudge, cõdemning a wilful murtherer to death? hath he not made his words and gestures witnesse, that he was of Gods owne minde, nothing delighted with the death of him that dieth? Hath he not shewed forth most pitifull countenances, & giuen most gentle exhortations, when he passed the most hard and irreuocable sentence: so and no ōtherwise should an husband take in hand to fight with such a grieued carriage of body, with such melting & lamenting speeches, with such

ſuch euident proteſtations and demonſtrations of his loath mind, to vſe a weapon to her ſmart, that is ſo deare vnto him (but that he cannot chuſe, conſidering her perpetuall and otherwiſe irreformable wickednes), and with ſuch kind and earneſt intreaties of her, to compell him no more to thoſe ſo vnpleaſing courſes, that the ſoule of his wife may ſee him beating himſelf, in beating her; and may be inforced to acknowledge, that al the fault was in herſelfe, to force him to vſe ſuch forcible meanes of amendment to her. But for a man in a mad rage in the very frantick fit of his wrathful diſtemper, with a fierce voyce, and a keene countenance, to leape vpon his wife, as a Maſtiffe on a Beare, is a thing ſo farre vnbeſeeming the gentleneſſe of a louing huſband, that whatſoeuer her fault were, which mooued him to ſtrike, it cannot but be a notable fault of him, to ſtrike in ſuch a rude faſhion. A man may hope by Gods bleſſing, that the wand of correction will driue folly from a womans heart, as well as from a childs, if ſhe be a child in vnderſtanding: but this is, if his furious manner of vſing it, doe not hinder the fruit of his owne doing, by procuring more hatred. Otherwiſe no queſtion but that word of the Apoſtle *Iames* ſhall prooue a truth to the worlds end, the wrath of man ſhall not fulfill the righteouſneſſe of God. And thus you ſee, in what things an husbands mildneſſe muſt be exerciſed. And ſo alſo you haue a ſufficient direction for him in the matter of gouerning, the firſt part of his duty: we muſt now deſcend vnto the ſecond part, which is maintaining of his wife.

Iames 1.20.

Chap. XIII.

Of maintaining ones wife.

Before a man woot his wife, he must looke, that he haue something to maintaine her.

As our Lord Iesus Christ, the husband of his Church hath beene in nothing wanting to her spirituall well-fare, but doth clothe her with the pure and white linnen of his owne righteousnesse, and with the rich and precious graces of his good spirit, whereby she is all glorious within, as the royall Princesse the Spouse of *Salomon* attired in gold and needleworke: So must euery good husband affoord his wife allowance of all necessary comforts for this present life; for attire and food, for necessitie and delight, that shee may liue a chearefull and a well-contented life with him. Before a man doe allure a woman into copartnership of life with him, for his owne comfort, hee should consider of meanes to maintaine both himselfe and her, that their liues may indeede be comfortable: for how it should stand with loue and dutie, to pull so neere a companion into the troublesome fellowship of misery and want (that she shall haue cause to remember with anguish and abhorring, the time of their first acquaintance), I cannot in reason conceiue, nor I thinke any man else. Doubtlesse it is a mans wanton passion that spurres him forward, to runne blindfold into this estate, and not the good hand of God leading & calling him vnto it, vnlesse hee bee this way furnished in some measure

measure, with things fit to maintaine the charge of a wife and family. When the Lord by his good allowance goes before vs, and wisheth vs to follow him into any estate, he is so suitable to himselfe in all his courses, that he giues vs wisedome to looke before hand, that we haue all things necessary in some degree, to performe the duties of this estate: but when our owne passions thrust vs forward into any course, they make vs runne headlong after our owne appetite, not troubling our selues with any such wise and serious and pertinent considerations. I thinke therefore I may say, that the Lord is authour to no man, of wedding a wife to miserie and distresse. Before he doe call him to marry, he will let it appeare vnto him in reason, how (at least by the diligent painfulnesse of his hand) hee may yeeld to his wife a comfortable liuing in marriage. Not but that a poore man also may haue both need of marriage, and also allowance to marrie: for God forbid, that violence should be offered to the consciences of those of meaner estate, by laying such a snare vpon them, as if they might not lawfully enter into Matrimony, because they bee poore. But this we say still, that they must haue some honest calling, and will and abilitie to walke in the same faithfully, that reason may tell them, through Gods blessing, there shall be something gotten to maintaine a wife, though not richly, yet sufficiently, and according to that ranke. For it was neuer Gods meaning, that all should be rich, neither yet would he haue any beggars, that become penurious through their owne folly, rash-

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nes, or idleneſſe. Surely that counſell of *Salomon*, wherein he directeth a man firſt to prepare his buſineſſe in the field, and after to build his houſe, muſt alſo bee pertinent to the point wee haue in hand, that firſt, a man prepare how to maintaine a wife, and after take her to him, to build vp his houſe: otherwiſe the old prouerb wil prooue true, That bare walls will make giddy houſ-wiues. Let not any man, through diſtruſt of Gods prouidence, deny himſelfe the benefit of Gods ordinance, when his neede requireth it, for the ſubduing of otherwiſe vnſubduable paſſions: but remember the words of the Apoſtle, that it is better to marry, than to burne. Neither yet let any man ſo eaſily condiſcend to the deſires of his owne heart, as haſtily to aduenture on matrimony, till he haue vſed all other due meanes of repreſſing ſuch paſſions (watchfulneſſe, abſtinence, praying, faſting, and all earneſt oppoſitions), when in reaſon he can giue no ſufficient anſwere to this demand (if his wife or her friends ſhould propound it to him, as they wil, if they be not fooliſh), how ſhould we doe to liue, when we be married? I know that the ouer-couetous deſire of elder people, doth many times ſtand too much on ſuch matters, and cares not to thruſt the younger vpon miſerable inconueniences, yea, miſchiefes, through an vnbeleeuing diſtruſt, and carnall feare of pouerty. And I ſee on the other hand, that the younger are apt to caſt themſelues vpon ſuch rockes, for want of a due conſidering of ſuch matters, as make them oftentimes to make ſhipwracke of peace and quietneſſe, and a good conſcience

conſcience too? Wherefore let a due and indifferent courſe be followed here. Thou mayeſt pleaſe God in a poore eſtate, and mayeſt affoord a wife comfort in a meaner condition of life: but ſtill ſomewhat there muſt bee to liue of, ſome calling, ſome trade, ſome labour, ſomething that may promiſe, that which God promiſeth to the diligent, *viz.* that you ſhall be ſatisfied with bread. So this dutie muſt take vp a good part of a mans thoughts before hee bee married, that he may not bring his wife to the poore caſe of the ſilly hen, that then likely hath her neaſt to ſeeke, when ſhe ſhould lay her firſt egge. And (after the contract of marriage) he muſt ſtill continue to inlarge his mind with theſe thoughts, often looking to it, that his wife may want nothing needfull for her. Is it not a ſigne of an improuident head, when the body goes naked, and is halfe hunger-ſtarued? Surely we may ſay well, that there is but little wiſdome in the head, that takes no better order for the bodies content and comfort. And doubtleſſe one may with as much truth conclude, that there is as little loue and wiſdom in that husband, who (to ſaue charges), regards not how miſerably his wife doth liue with him, or (for feare of beeing poore, by vſing what God hath giuen him), will force a pouerty vpon himſelfe without cauſe; and make his wife at leaſt needy (as it were) whether God will or no. Wherefore let each husbands heart be conuinced, that it is his duty to allow his wife al conuenient maintenance, and not to thinke himſelfe ſo abſolutely Lord of all, but that his wife muſt alſo enioy the

Euery husband muſt allow his wife maintenance.

Pro. 31. comfortable vſe of all. It is one of the good huſwiues praiſes, that ſhe doth giue her portion to her maides: and ſhall the husband be worſe to her, than ſhe ſhould be to her maid-ſeruants? Yea, it is ſaid, that her ſeruants ſhall not neede to feare the cold of winter, becauſe they are clothed with double attire; and ſhall he ſuffer her to be in feare of the cold of winter, or any other like miſery, for want of due clothing, and other prouiſion? Doubtleſſe brethren it ought not ſo to be. No heart is able to iuſtifie (before God, and its own ſerious conſiderations) ſuch careleſſeneſſe, or ſuch niggardize. Nay father, we muſt all take counſell of *Salomon* in this caſe, who ſpeaking (it ſeemeth) to the husband, minds him of his duty with this exhortation, ſaying, *Giue her of the fruit of her hands.* You will ſay perhaps, that *Salomon* ſpeakes of good huſwiues, that will take paines and vſe diligence: but your wiues are idle and ill huſwiues. I anſwere, that I would be loath to pleade the cauſe of waſte-goods, and ſlow-backs, that giue themſelues to idleneſſe and miſ-ſpending. But firſt I ſay vnto thee, take heed that thou beeſt not a ſlanderer of thy yoke-fellow, by ſeeking to iuſtifie thy niggardize, with caſting falſe imputations of idleneſſe and vnhuſwifelines vpon her, as I am ſure many a man doth. Is ſhe not ſickly? is ſhee not weake? hath ſhee not breeding and bearing, and looking to thy children, to imploy her? are theſe no workes? is this no ſeruice? muſt ſhe ouer and aboue earne her liuing, and make account of her gettings? and ſhall ſhee be intwitted with idleneſſe, if ſhe do not? Thou art

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an vnreasonable man, and a false accuser, to lay so heauy burdens, and so vntrue accusations vpon thy poore wiues backe; and assure thy selfe, that now thou shalt answere to God for a double fault; one for denying thy wife her fit allowance: another for becomming her vniust accuser, and her rigorous task-master. But secondly I say vnto thee, if she be not ouer-huswifely, what hath been the cause of it? hath not thine hard vsage discouraged her? hath not thine vnreasonablenesse put her out of heart? wilt thou tire a body with ouer-hard exactions, and make them vnable to doe any thing, through grieuing and lamenting at thine hoggishnesse, and then complaine, that she is idle? God will neuer brooke these wicked and hard proceedings of an husband towards a wife, and thou shalt not wind thy selfe out of his hand, by giuing out such trifling excuses. Wherefore turne thy thoughts back to *Salomons* words, *and giue thy wife of the fruit of her hands*; that if she be painfull, she may be incouraged to continue, if not, she may be induced to begin, and that her heart may not prompt her with that desperate obiection, As good play for nothing, as worke for nothing: for what euer she do or saue, thou art almost still in one tune. But wee must also direct the husband in this part of his dutie, by shewing him three necessary things: first, the measure; secondly, the manner; thirdly, the times and seasons of this his allowance. For the first, two things must measure out her expences, as well as his owne, and those are his place and his meanes, so farre as his calling requireth, and his a-

The measure of a mans allowance to his wife, must be according to his place and meanes both iointly considered.

bilitie will beare so farre, and no further must hee extend his cost in attire, and other necessaries for his wife. Not either of these, but both these, must be aduised with all: for sometimes a mans place, in regard of his bloud or birth, or function in the Commonweale would well brooke more than his decayed estate (perhaps by some crosse, perhaps by his owne former indiscretion, perhaps by the thriftlesnesse of his predecessors, pulled lower than it needed to haue beene) will well suffer. Here now it should be a sinne in a man, to striue to maintaine his wife to the vtmost of his place, and a sinne in her to require such maintenance: for if God doe empty *Naomi* of former blessings, she must willingly imbrace the name of *Marah*, and let the fairer name of *Naomi* goe. Indeed the wealthiest in any place, ought to keep in the rereward (for one foole in this case according to the prouerbe, will make many), and all should learne to equall themselues with them of the lower sort: but the poorest in any place, should (most of all) take heede, of making a bragging shew of abundance, when they haue little; yea rather, by abating somewhat of that their place would call for, they should helpe to prouide timber, as it were, to build vp the decaied places of their estate: for this let euery man be sure of, the backe and the belly are the worst borrowers, for they will neuer repay, all is lost that they owe to any man; but they be the best lenders, for they will neuer arrest a man, nor exact a repayment, all is clearely giuen and gained, that is borrowed from them. Againe, sometimes a mans meanes can beare

beare the coſt of farre exceeding his place, God hauing encreaſed his wealth, beyond the common condition of thoſe of his ranke; as many a Yeoman is farre wealthier, than ſome Iuſtices of the Peace that dwell neare him: yet neither here is it lawfull for him to lay it on vpon his wife, according as his purſe would beare; but he muſt moderate his abilitie by his place; for doubtleſſe, one principall end of the difference of attire, is to repreſent the differences of mens callings. And euen as in eating, a man muſt not fill his belly, according to the fulneſſe of the diſhes that ſtand on his table, and according to the ſtore and varietie of foode prouided; but proportion his foode to his ſtomacke, and to his health: So for attire alſo, a man muſt not frame his coſts about it, to the quantity of money that is in his purſe, but make it ſuitable to the calling and place, wherein the Lord hath ſet him. I confeſſe, that thoſe which in any ranke are of the moſt wealthy, may be more abundant, than thoſe that in the ſame ranke are more penurious (and yet doubtleſſe it ſhall be more commendable for them, to giue a paterne of due parſimonie and moderation, than to goe before others in coſtlineſſe, becauſe of the danger that may inſue, through the vnwarrantable imitation of ſome that will be apiſh, becauſe they be not reaſonable), but they muſt ſtill remember to containe themſelues within their places, and not to make oſtentation of their wealth, by raiſing themſelues higher: as if a man ſhould goe vpon ſtilts, to make his body ſeeme taller. Now according to theſe rules

must euery louing husband affoord his wife that, that she desires. She must be made an equall partner of that which God hath giuen to both, and if her owne vnderstanding will serue her (as the prouerb hath it) to cut her coat according to her cloth, shee must not be scanted by niggardize; neither must the husband deny her, her lawfull libertie. But if her fondnesse and vanity be such, that shee will needs exceede either one or both of these; either going an hunting after the fashion, or vying with some other (as vndiscreete a body as her selfe) who shall be finest, or the like: then doubtlesse the authoritie and discretion of the husband, must sound retraite to her pride and lauishnesse. He must neither weaken his owne estate, nor discredit his own name, nor giue an offence to other, nor suffer her to pull reproach vpon her selfe, and misery vpon her family, by ouer-pranking her carkasse, or ouermuch care to satisfie a sweet tooth, and a disorderly appetite.

A man must allow his wife maintenance with all willingnesse.

You see now in what quantitie the wiues allowance must be giuen. Consider also in what manner, and that must be most willingly, chearefully, readily; before she asketh, he must answere; and offer before she requests. The greatest commendation of a gift, is the giuers chearefulnesse, and the surest signe of chearefulnesse, is speede and expedition. One gift quickly and willingly bestowed, is worth tenne long waited for, and (by violence of importunate entreaties) extorted at last. Our Sauiours exceeding promptnesse, to giue all spiritual things vnto his Church, must be a patterne to husbands

bands, of the like promptneſſe, to beſtow neceſſaries on their wiues. Loue is bountifull, and bountie is an habit, that frameth a man to giue with eaſe and with facilitie. We ſee in what faſhion the head and heart, doe communicate the vitall and animall ſpirits vnto all the members of the body. The paſſages betwixt, are alwaies open, and there is no need of violent drawing for the matter, they flow willingly, and of their owne accord. Doubtleſſe in ſuch ſort ſhould the louing husband communicate all things vnto his wife; and if obſtructions grow betwixt the head and body, to hinder ſuch conueiance of ſpirits betwixt them, we know that great diſtempers will inſue in the body: ſo muſt the family needs grow very ſicke, and ill at eaſe, when the conueiance of bounty betwixt the husband and wife, is hindred or ſtopped vp. The Scripture ſaith, that if the Lord doth giue his ſonne for vs, how ſhall hee not with him giue vs all things? may not we ſay likewiſe, that if the husband giue himſelfe to his wife, how ſhall he not with himſelfe giue her alſo all other things? vnleſſe perhaps he account himſelf leſſe worth than other things, and therefore is willing to giue himſelfe, vnwilling to giue other things. The vngratious whore-maſter is ouer-franke to the lewd woman that pleaſeth his eye: ſhe may command his money, to the conſumption of his eſtate, that he may the better command her body, to the deſtruction of both their ſoules. Shall not an husband ſhame to begrudge his wife things comfortable, when neither his ſtate ſhall be impaired, nor his ſoule endangered thereby?

by ? O let matrimoniall loue bee as able to command liberality, as whoriſh and adulterous affections to procure prodigalitie. Let not thy wife be forced to begge and intreate, and beſeech, and craue, and (by many and importunate ſutes) to batter downe the walles of thine vnwillingneſſe, afore her words can enter to obtaine her deſires. It is a ſigne of enmitie, where none entrance is granted, except it be forcibly procured. Yea, rather let her ſpeeches find thine heart open to entertaine them, as the gates of the Citie to receiue friends. Let her not as it were wreſtle with thee, to pull things fit for her out of thine hands, as if a man were to wreſt weapons out of *Samſons* hands, or (rather) as if one were to beate water out of a rocke. But let her firſt word preuaile, let her halfe motion be ſufficient; yea, let thy deſire of gratifying her (without any further motion) ſerue the turne, to make thee willing to ſhew thine owne loue, and to nouriſh hers. Doe to her as God to his Saints, and willingly and abundantly giue her all things to enioy. And this doe, both whileſt you liue together, and at thy deceaſe alſo, if it fall out, that thy ſelfe depart this world firſt. For ſo (which is the third thing I intended to ſpeake of) there are two ſeaſons, in which the husbands bounty ſhould declare it ſelfe: the firſt, during life: the ſecond, after it.

A man muſt be liberall to his wife in his will and teſtament.

The loue of an husband muſt not die before himſelfe, no nor with him: but the effects of it muſt ſuruiue him, and when himſelfe is departed, his bountie muſt be preſent with her, euen after death. As the band of their matrimony is extended to the

bounds

bounds of their naturall life, ſo muſt the practice of liberalitie.. Some husbands be rich in kindneſſe towards their wiues, for a moneth or two, or for a yeere or two : but their loue is ſoone changed into a ſlight eſteeme of their wiues, by reaſon of ſacietie : and ſo it ceaſeth to be able to yeeld forth the fruits of a liberall maintenance. Let it not be ſo with any of you. Let not your younger times vpbraide your elder, with hauing beene better than they. All vertues ſhould grow in the growth of yeeres, and chiefly charitie, and charitie to a mans wife moſt of all. The more ſeruice ſhee hath performed, the more comfort ſhe hath affoorded, the more ſonnes and daughters ſhe hath trauelled for; the more abundant ſhould his affection be to her, and the more open his hand. True vertues will ſtrengthen themſelues by exerciſe, and they bee none other then counterfeits, that grow weaker and weaker, til at laſt they be not at all to be found. If ones liberalitie towards his wife be ſincerely vertuous, it muſt needs be conſtant and encreaſing; and the longer he hath ſhewed, the more ready hee muſt needs be to ſhew, becauſe he hath taken pleaſure and delight in ſhewing it. But as I ſaid alſo it muſt out-laſt death. When a man is now to leaue this world, he muſt not leaue the care of his wife, but remember in the diſpoſing of his goods, to bequeath ſo ful a part to her, as may make it appeare, that he thinkes not himſelfe wholly dead, ſo long as ſhe (the one halfe of him) is a liue. His loue muſt not diſgrace it ſelfe in the cloze of all. Friends ſhew moſt kindneſſe at parting; ſo ſhould the husband

if hee be a true friend: elſe what allowance hee gaue her all his life time, ſhall not ſo much commend him, as his niggardlines in the concluſion of his life will reproch him. It may well be thought, that what he yeelded then, was rather for vaineglory ſake (in loue of his owne credit, or through her meere importunitie, and reſolution to take a part whileſt ſomwhat was ſtirring), than out of any loue to his wife, and true deſire of her comfort, if in this laſt act he be not ſutable to himſelfe. Let no man therefore bequeath to the world a teſtimony of his owne vnlouing affection to his wife, by making his bequeſts to her ſcant and niggardly. If ſhe be not an honeſt woman, & a true wife, how can he thinke that the children of her body be his; if ſhe be, can he forget the roote, and remembet the branches? You will ſay, where doth the Scripture command me to leaue my wife a good portion, when I die? I anſwere; ſo oft as you reade of a dowry, ſo oft you haue proofes of this point: for the dowry was a portion for the wiues maintenance, what euer occaſion ſhould fall out. And when *Salomon* ſaith, *Giue her of the fruits of her hands*; doe you thinke he meaneth, ſo long as he liueth onely? Muſt ſhe not be thought to haue intereſt into a liberall portion at his death alſo, ſeeing her neede of things doth not end with his life? But in very deede the diſpoſition of many husbands in this caſe is not alone blame-worthy, but alſo moſt ridiculous. Were it not that the prouiſion of ioyntures, and ſuch like vnalterable conueiances, doe tie ſomething to their wiues, they ſhould bee very poore at the deceaſe

ceaſe of their husbands. Their ouer-fond affection to their children, eateth vp the loue of their wiues; and in remembring too much that they be fathers, they forget almoſt, that there was a wife alſo, by whoſe meanes they were fathers. Therefore all is accounted too little that the children haue, all too much that the mother of the children hath. The obiections of men in this caſe are fond and friuolous. I ſee (ſaith one) that widdowes miſ-beſtow themſelues, and ſo ſhall ſome vnthrifts come, and ſpend what I haue laboured for? I anſwere, Doſt not thou ſee alſo, ſome wiſe and diſcreete widdowes that ſo match themſelues, as their husbands kinred receiue credit, and their husbands children benefit by their ſecond husbands? why then wilt thou miſtruſt thy wife without cauſe? and thinke that ſhe will proue fond and vndiſcreet with ſome, not wiſe and prudent with others? Is it not a wrong to ſuſpect the worſt by another, without a cauſe? But I anſwer againe: Seeſt thou not as many yong men and women play the vnthrifts and waſte-goods, as widdowes married to vnthrifts and waſte-goods? ſeeſt thou not as many daughters for their portions ſake, (miſ-married) as widdowes? ſhall a feare of thy wiues ill-doing, hinder thee from ſhewing thy loue to her, rather than feare of thy childrens to them? To the fruit of thy wiues body thou art ſo charitable, as to hope the beſt: why ſhouldeſt thou not be ſo to her, whoſe fruit they be? Wherefore learne thou to commit future things to Gods prouidence. Hee that will trouble himſelfe about what may be done by his

wife or children when he is dead, ſhall ſhew a great deale of folly, in affecting the praiſe of too much wiſedome. Doe thou thy dutie to both according as loue, and the bonds of matrimonie doe tie thee vnto both, and let God diſpoſe of both, as ſeemes good to him. It ſhall be one meanes of procuring his bleſſing, if (ceaſing to vſe ſuch ſuſpicious forecaſt) thou ſeeke to do his will, and put thy confidence in his goodneſſe, to order thy wife as well as thy children. Be therefore mindfull that thou art an husband, as wel as a father, and leaueſt a mother of thy children, as well as children of thy body; and let thy wife, euen after thy death, enioy ſuch a part of thy ſubſtance, as that ſhee need not ſtand beholding to her children (that in all reaſon ſhould haue them beholding to her) and that ſhee may liue as becommeth the widdow of an huſband of ſuch an eſtate. Neither let thy wiues inſinuations make thee ſparinger to thy children than is fit; nor let thy fondneſſe to thy children, make thee more regardleſſe of thy wife than is fit: but be ſure as thine eſtate is, to let her haue where-withall to liue like a mother, they like children: for doubtleſſe the wife hath wrong, if her husband doe not prouide ſo for her, that the children ſhall want occaſion to deſpiſe her in her age.

And thus at laſt I am come to the end of the mans peculiar duties alſo, wherein you ſee how long I haue been, and that for two reaſons: firſt, becauſe more is required of him, to whom the greater preeminence is giuen: and ſecondly, becauſe his diſorders are more hurtfull, as the diſeaſes of the head,

head, and the vnframednesse of the maine wheele of the clocke. But now I proceede to declare the wiues dutie also, requesting the woman amongst you, to attend now with your best diligence.

Chap. XIV.

Of the wiues peculiar duties.

A wiues speciall duty standeth, in First, acknowledging her inferioritie. Secondly, carrying her selfe according to her place.

THe wiues speciall dutie may fitly be referred to two heads: first, she must acknowledge her inferioritie: secondly, she must carry her selfe as an inferior. First then, euery good woman must suffer her selfe to be conuinced in iudgement, that she is not her husbands equall (yea, that her husband is her better by farre), without which it is not possible there should be any contentment, either in her heart, or in her house. Where the woman stands vpon termes of equalitie with her husband (much more if shee will needs account her selfe his better) the very roote of all good carriage is quite withered, and the fountaine thereof vtterly dried vp: out of place, out of peace; and woe to those miserable aspiring shoulders, which will not content themselues to take their roome below the head. Whosoeuer therefore doth desire or purpose to bee a good wife, or to liue comfortably, let her set downe this conclusion within her soule: Mine husband is my superiour, my better: he hath authoritie and rule ouer me, nature hath giuen it him, hauing framed our bodies to tenderneſſe, mens to more hard-

neſſe ; God hath giuen it him, ſaying to our firſt
Gen. 3. 16. mother *Euah, Thy deſire ſhall be ſubiect to thine huſband, and he ſhall rule ouer thee.* His will I ſee to bee made by God the tie and tedder, not of mine actions alone, but of my deſires and wiſhes alſo. I will not ſtriue againſt God and nature: though my ſinne haue made my place tedious, yet will I ſure confeſſe and hold the truth : Mine husband is my ſuperiour, my better. Vnleſſe the wife learne this leſſon perfectly, if ſhe haue it not without booke, and at her fingers ends (as wee ſpeake), if her very heart doe not inwardly and thorowly condeſcend vnto it, there will be nothing betwixt them but wrangling, repining, ſtriuing, and a continuall vying to be equall with him, or aboue him; and ſo ſhall their life be nothing elſe but a very battell, or a trying of maſteries, a wofull liuing. And ſo much the rather ſhould the woman yeeld the truth of this point, by how much it is more plainly proued by the word of God: for ſo ſufficient, euident and vndeniable is the manifeſtation of Gods wil in this behalfe, that nothing but meere wilfulnes can oppoſe it ſelfe againſt it. It is obſtinacy, not ignorance ; and the peremptorineſſe of pride and ſtomack, not the weakeneſſe or inſufficiencie of iudgment, that cauſeth any woman to make any queſtion of this truth, *viz.* that her husband is the ſuperiour, ſhee the inferiour. Is he not termed by the Apoſtle in this place, *the wiues head ?* What can that metaphor import but an euident ſuperioritie? is ſhe not required to be ſubiect vnto him ? How can that be demanded of any but an inferiour? Little

tle it is that may be ſaid to the contrary, yet ſomething wilfulneſſe will haue to alleage. I am (thinketh ſome woman) of as good birth and parts as himſelfe, perhaps better; my wealth, wit, parentage, before I met with him, did equall or ſurpaſſe him; and why ſhould I count my ſelfe his inferiour, to whom I am no way inferiour in gifts or ſufficiencies? Firſt, I ſay vnto thee O woman, that a womans chiefeſt ornament, is lowlineſſe of mind, which ſhould cauſe her to maintaine in her ſelfe a meane account of her ſelfe, and of her owne abilities. Selfe-loue is a very partiall Iudge, and eaſily ouer-prizeth things in ones ſelfe. It is not good truſting too much to ones owne opinion of himſelfe, ſeeing that the knowledge of our owne wants, is one moſt commendable part of our knowledge. But let vs grant for the time, that in gifts thou art his better; hauing more wit and vnderſtanding, more readineſſe of ſpeech, more dexteritie of managing affaires, and whatſoeuer other good qualitie may be incident to a woman; yet vnderſtand for anſwer, that ſo may thy ſeruant exceede thee as much, as thou doſt him. Hath not many a ſeruant in the houſe more wit and vnderſtanding (and oftentimes alſo more grace too) than maſter and dame put both together? yet loath would the wife be (I thinke) that the ſeruant ſhould denie both her husband and her ſelfe the name of betters. Know then, that a man may be ſuperiour in place and power to one, to whom he is inferiour in gifts and ſufficiencies; and therefore know alſo, that thou doſt wickedly, abuſe the good parts that

God

God hath giuen, in seeking thence to infringe thine husbands superioritie ouer thee: and better were it for a woman to be of meane capacitie, and slow wit, and euery way simply qualified (so that she can put vpon her the spirit of subiection), than to be adorned with all the good qualities of nature (for those of grace she cannot haue, so long as her pride is so predominant, that it will not suffer her to see and confesse this truth), and thereby be made selfe-conceited against her husband. Wherefore O thou wife, let thy best vnderstanding be to vnderstand (that, that makes for thy peace), that thine husband is by God made thy gouernour and ruler, and thou his inferiour, to bee ruled by him. Though hee be of meaner birth, and of lesser wit, though he were of no wealth, nor account in the world, before thou didst marry him: yet after the tying of this knot, God will haue thee subiect, and thou must put vpon thy selfe a willingnesse to confesse thy selfe so to bee. If thou demandest, what reason is there for that? I answer, there is no reason in that person, that cannot see reason to stand to Gods appointment, in the ordering of higher or lower places. Hast thou any religion in thee, if thou see no reason in this reason? It is fit it should be so, because the Lord hath so appointed. This duty had so much more neede to bee pressed, because, though it be so plaine, as it cannot be denied, yet it is withall so hard, that it can hardly bee yeelded vnto: but vnlesse the iudgement be truly informed, and soundly conuinced of this point, the will and affections will neuer be kept in good order

der, ſet it downe therefore as a concluſion, not ſo much as once to be called into queſtion; My huſband is my better.

Secondly, the wife being reſolued that her place is the lower, muſt carry her ſelfe as an inferiour: for it boots little to confeſſe his authority in word, if ſhee frame not her ſelfe to ſubmiſſion in deede. Now ſhe ſhall teſtifie her inferioritie in Chriſtian manner, if ſhee practiſe thoſe too duties of reuerence and ſubiection, which are appropriated to the place of inferiours. *The firſt vertue of a wife. Reuerence.* Firſt for reuerence, the wife owes as much of that to her husband, as the children or ſeruants doe to her: yea, as they doe to him; onely it is allowed, that to her it be ſweetned with more loue and more familiaritie. All inferiours owe reuerence alike, neither muſt the wife be ſo erroneouſly conceited of her place, as if ſhe were leſſe bound to reuerence her husband, than are the reſt of the family: this alone is the difference, ſhe may bee more familiar, not more rude; as being more deare, not leſſe ſubiect than they. And this reuerence of hers muſt bee both inward and outward: firſt, the heart of the wife muſt be held vnder, inwardly, with a dutifull reſpect of her husband; ſhe muſt regard him as Gods deputie, not looking to his perſon, but to his place; nor thinking ſo much who and what an one he is, as whoſe officer. *The wife muſt reuerence her husband in hart* This the Apoſtle ſtrictly enioyneth, ſaying, *Let the wife ſee, that ſhe feare her husband*: as if he had ſaid, of all things let her moſt carefully labour not to faile in this point of duty: for if ſhe doe, her whole carriage otherwiſe, muſt needs be rude and vnbe- Ephes. 5. vlt.

seeming. Now you must know, that the Apostles meaning is to prescribe a feare (not flauish, but louing), such as may well stand with the neareſt vnion of hearts, as is to be seene betwixt Christ and his Church. This feare of the wife is, when (in consideration of his place) she doth abhorre and shunne it as the greateſt euill that can befall her, next to the breach of Gods commandements, to displeaſe and offend her husband. We stand in due awe of Gods Maiesty, when we loath the breach of his commandement and grieuing of his spirit, as the greateſt of all euils: and the wife doth duly feare her husband, when next to the former euill, she shuns the disobeying, grieuing and displeasing of her husband, who is next to God aboue her in the family. Such regard must her heart haue of her head, that it may keep her hand and tongue, and all from disorder. A man feares a Beare, leſt he should doe him mischiefe, and this feare is alwaies ioyned with a desire of the ruine and hurt of the thing feared. But the reuerence of inferiours, is a feare mixed with loue, that rather flieth from the offence of the husband, than from any hurt to be receiued from him.* I know this is not customable among the greater number of women; yea, they scarce esteeme it a seemely or a needfull thing that it should bee so: yea, they care as little for their husbands, as their husbands for them; nay, they doe altogether despise them, not regarding whether they be pleased yea or no: and some (instead of obseruing) haue inuerted the Apostles precept, causing their husbands to stand in feare of them. This impudency and

and vnwoman-hood, doth track the way to the harlots house; giuing all wisemen to vnderstand, that such rude creatures either haue, or would, or soone wil cast off the care of honesty, as wel as of loyaltie. But if thou wilt euer proofe a vertuous wife, take much paines with thine heart, to make it stand in awe of thine husband; and know, that God hath not for naught giuē the former precise caueat vnto women. As a woman growes in this inward respect, so may she looke to get the better of all other infirmities: as she is careles herein, so shall she be pestered with all other enormities. Where the hart sets light by any, the words and actions will be contemptuous: if the fountaine be muddied with contempt, so shal the streames also. But how shal a woman bring her heart to this regardfull disposition? I answer, by looking through her husband to God the author of marriage, and putting her self often in mind, not of his deserts, but of Gods ordinance. If one consider an inferiour officer (in himself), he cannot sometimes but disdaine him for his meaneneſse and euil qualities: if he consider him as the Kings officer (intrusted with a part of that royal authoritie which is originally in the Prince), his great reuerence to his Prince, will produce also some reuerence to his officer for his sake. The husband is to the wife the image and glory of God. The power that is giuen to him, is Gods originally, and his by Gods appointment. Looke not therefore on the gifts and qualities of thine husband, but vpon his place; and know that thou canst not neglect, or despise him, but that the contempt redoundeth vnto Gods dis-

honour, who hath ordained him to be thine head; ſo if religion haue ſeaſoned thine heart with the feare of God, thou ſhalt feare thine husband alſo for his commandement ſake. But as the wiues heart muſt be affected with this louing feare, ſo muſt her outward carriage alſo ſauour thereof, and ſhew it foorth, and that in two ſpeciall things. First, in her words; ſecondly, in her geſtures and behauiour. Her words are either to himſelfe in perſon, of him behind his backe, or to others before him: All muſt haue a taſte of reuerence. First, her ſpeeches to himſelfe, muſt neither be cutted, ſharpe, ſullen, paſſionate, techy; nor yet rude, careleſſe, vnmannerly, and contemptuous; but all ſuch as carry the ſtampe of feare vpon them, teſtifying, that ſhe well conſiders, who her ſelfe is, and to whom ſhe ſpeaketh. The wiues tongue toward her husband muſt neither be keene nor looſe; neither ſuch as argues rage nor neglect: but ſauouring of all lowlineſſe and quietneſſe of affection; that if another ſhould ſtand by and heare them, hee might perceiue, (though he knew not otherwiſe) that theſe are the words of an inferiour to her better. Looke what kind of words thy ſelfe wouldeſt diſlike from thy ſeruant or childe, thoſe muſt not thou dare to giue vnto thine husband: for the ſame duty of feare is in the ſame words, and in the ſame plaineneſſe commanded to thee, that is vnto thee. Herein *Sarah* once faulted, ſhee was aloft and in the boughes (as wee ſpeake), *Thou doſt me wrong* (ſaith ſhe), *and God bee iudge betweene me and thee.* Herein alſo *Rahel* offended, that came to her husband fuming; and in a pelting

The wiues words muſt ſhew reuerence: First, when ſhe ſpeakes to him.

Geneſ. 16. 5.

Geneſ. 30. 1. 2.

pelting chafe, muſt needs chide with him for children, ſaying, *Giue me children, or elſe I die.* Though *Iacob* loued *Rahel* tenderly, yet (you know) he could not brooke this rudeneſſe without anger (for his wrath was kindled) and hee ſaid, *Am I in Gods place, that hath denied to thee the fruit of the wombe?* Herein alſo *Michal*, *Saules* daughter and *Dauids* wife (though a Queene) yet was much out of the way; for ſhe came ſcoffing and flouting to the King her husband (a thing of the two, leſſe tolerable than wrath and rage, becauſe it ſhewes a more allowed contempt), and, *How glorious* (ſaith ſhee) *was the King of Iſrael this day, &c.* When her husband in her conceit (though not indeede) had carried himſelfe ſomewhat vnfittingly for the place of a King: ſhee cannot tell him of it in good and reſpectiue faſhion, but with a bitter taunting muſt needes breake a ieſt vpon him. Theſe examples tend to ſhew, how ſubiect women are to diſ-reuerent paſſages of ſpeech; and withall how loathſome and vnwomanly they be: yet for all theſe examples and warnings, we want not women (if the name of a woman be not wronged, in giuing it to ſuch ſhameleſſe creatures), that chafe and ſcold with their husbands, railing vpon them, and reuiling them, and ſhaking them vp with ſuch termes, as were nothing ſufferable towards a neighbour, or towards a ſeruant. Staines of woman-kind, blemiſhes of their ſex, monſters in nature, botches of the family, rude, ſhameleſſe, graceleſſe, next to harlots, if not the ſame with them. Let ſuch words leaue a bliſter behinde them, and let the canker eat

2. Sam. 6. 20.

out ſuch tongues : and what remedy an husband ſhould vſe for ſuch a feſtring ſore, wee deliuered you before; if patient forbearing and admonitions will not bring them to reformation, let the words of *Salomon* be hearkned vnto, a rod is for the fooles backe : and ſtrike a ſcorner. Why this precept ſhould be limited with any limitation tending to ſafe-gard a ſcornefull, fooliſh, graceleſſe woman from the execution of it, I can verily ſee no reaſon; neither (I thinke) can any man render any. But beſides theſe notorious ones, women otherwiſe vertuous, muſt be content to be told of a fault in this behalfe. They can ſometimes take vp their husbands with quicke ſpeeches ſharply ſet on, they can ſet them downe ſhort with a cutted anſwere, and weary their eares with tumultuous brawling. Is this ſeemely for a Chriſtian woman ? ſhould a daughter of *Sarah* gouerne her tongue no better ? Why wilt thou teach thy children to be rebellious, and ſhew thy ſeruants the trade of ſwelling, fuming and rudeneſſe ? Thinkeſt thou that ſuch behauiour is not infectious ? Shall not they vſe it to thee, when they ſee thee vſe it to thine husband ? or is it more tolerable in them to thy ſelfe, than in thee to thine head ? Set not thoſe of thy family ſo bad a coppy ; teach them rather that reuerent and dutifull carriage, which thou wouldeſt haue them practiſe to thy ſelfe : for bee ſure the woman ſhall make her ſelfe vile, that ſets her husband at naught; and thoſe that abuſe their ſuperiours, doe but imbolden their inferiours, to pay themſelues home with the like abuſe. Yea, doe not you good women

men alone forbeare theſe fumiſh ſpeeches, ſauouring of paſſion, which cannot ſtand with reuerence; but beware alſo of words, that through their ouer-familiarneſſe, may bewray contempt, ſeeing the prouerb ſaith true, that too much familiaritie will breede contempt. I told you before, that it was the priuiledge of a wife (becauſe of her deareneſſe) that ſhe may be familiar: but yet I haue obſerued an exceſſe of familiarneſſe, that in my conceit deſerueth to be blamed: for why, it ſeemes to bewray a forgetfulneſſe of reuerence and inferioritie. A woman of ſixty or ſeuenty yeeres old, could be wel content to haue her married daughter (now made the mother alſo of children) to be familiar with her; yea, ſhe deſireth her familiaritie, and would not haue her ſtrange: but yet ſhe could not chuſe but count it ſtranger than all ſtrangeneſſe, if her daughter ſhould ſpeake to her in ſuch a familiar language as this; Good *Beſſe*, or good *Nel*, or good *Meg*, doe ſuch or ſuch a thing for me. And why then ſhould a woman beare her ſelfe ſo ouer-bold of her husbands kindneſſe, as to nick-name him with thoſe nick-names of familiaritie, *Tom*, *Dick*, *Ned*, *Will*, *Iacke*, or the like, as I haue heard good wiues do; but (I confeſſe) with a manifeſt diſtaſting of their rudeneſſe in that behalfe; for could a woman ſpeake otherwiſe to her child or ſeruant (if ſhe would ſpeake in a phraſe that ſhould ſhew her ſelfe wel pleaſed) than in ſuch kind of abbreuiated names as theſe are? Certainly the womans loue muſt be tempered with feare; and thoſe ſpeeches of hers, which would ſhew kindneſſe, muſt alſo haue a print of

of reuerence vpon them, or elſe they be not allowable. Wherefore let good wiues be taught (in ſpeaking to their husbands) to learne of her that called her husband by an honourable name. Leaue *Tom* and *Dicke* to call thy boy by, and call thine husband, husband, or ſome other name of equall dignitie to that. And thus muſt a womans tongue be ordered towards her husband, when ſhe ſpeakes to him.

Secondly, when ſhe ſpeaketh to others in his preſence.

She muſt alſo looke to her ſpeeches directed to others in his preſence, that they be ſuch and ſo framed, as may witneſſe a due regard of him. His company muſt make her more reſpectiue of her behauiour to any other before him, than otherwiſe ſhe neede to be. Her words to children and ſeruants in his ſight and hearing, ought not to bee loud and ſnappiſh. If ſhe perceiue a fault in them, ſhe muſt yet remember, that her better ſtands by, and therefore muſt not ſpeake but vpon neceſſitie, and then vtter that reproofe in a more ſtill and mild manner, which in his abſence ſhe might ſet on with more roundneſſe. No woman of gouernment will allow her children and ſeruants to be loud and brawling before her, and ſhall ſhe her ſelfe bee ſo before her husband? what then is become of the remembrance of inferioritie? Nay verily this reuerence doth inioyne the woman ſilence, when her husband is preſent: I meane not an vtter abſtinence from ſpeech, but vſing fewer words (and thoſe mild and low) not loud and eager. The Apoſtle commands the woman to be in ſilence, or in quietneſſe, wherein he enioynes not alone a pub-

1. Tim. 2. 11.

like,

like, but a generall ſilence to hold in the houſe and other priuate meetings: for why ſhould that place of Scripture be needleſly reſtrained, which is fitly capable of a larger interpretation. The reaſon of which duty is grounded euen vpon the conſideration of the two ſexes. For euen as youth is inferiour to age, and young folke to the aged (that is to ſay, ſuch as doe ſo farre exceede them in yeares, that in courſe of nature they might be parents vnto them; for otherwiſe two or three yeares difference of age doth not make this diſtinction): ſo likewiſe is the male ſex preferred before the female in degree of place, and in dignitie, as all will yeeld that conſider the words of the Scripture in that behalfe; for the woman was made for man, and not man for the woman. He is the image and glory of God, ſhee is his image and his glory; and nature hath giuen her, her haire for a couering, as a naturall badge of this her inferioritie to the man, whom alſo God made in the firſt place, that he might thereby make knowne his mind of giuing that ſex the firſt place. I confeſſe, that in differences of this kind (which are not ioyned with power of ruling and obeying), other reſpects may fall out to ouerballance that difference, which ariſeth from age, ſex, gifts, or the like. As a younger man may be in authoritie, an elder man may bee in a priuate eſtate, and then is this inferioritie after a ſort ſhadowed and obſcured, yet not ſo, but that ſome reſpect muſt be had to it, though not ſo much. And ſo a woman in other reſpects preferred before a man, may in regard of ſuch incident conſiderati-

ons, take leaue to be leſſe heedfull of that inferioritie, which comes vnto her with her ſexe, and in regard of it (as a miſtreſſe in her carriage to her man ſeruant), but yet ſtill there muſt bee ſome reſpect had to this difference, which God and nature haue made. And if in any thing this inferioritie be to be acknowledged, then doubtleſſe in this particular whereof we are ſpeaking (than which there cannot be a leſſe, nor yet a fitter demonſtration of it, and which is alſo required of younger people towards their ancients (if other things doe alſo agree) to abſtaine from many and high words, and to ſpeake little and low before them. Wherefore let women either excuſe chat and loudneſſe in youth before their ancients, or in their children and ſeruants before them; or elſe let them condemne it in themſelues before their husbands; and not alone ſo, but before men in generall. I know this dutie goes againſt the haire, and there are but a very few women, that can perſwade themſelues to ſhew their thoughts of inferioritie, by fewneſſe of words: for where is ſuddenneſſe of wit, and ſcarcitie of wiſdome (as in the greater number of this ſex comparatiuely), there is likely forwardneſſe to ſpeake, and multitude of words. But at all times, amongſt all wiſe folke, the talkatiueneſſe of women before men (chiefly their husbands, and moſt of all when it comes to loud and earneſt ſpeaking) hath gone in the reckoning of a fault, and a ſigne of ſelfconceitedneſſe and indiſcretion. And contrarily, ſilence hath been highly accounted of as a comely ornament to that ſex; who then are beſt liked, and moſt

moſt worthy to be liked, when they ſhew leaſt liking of themſelues, by not louing to heare themſelues ſpeake. You know of what woman it was, of whom *Salomon* ſaith, She is loud and ſtubborne; and againe, She is clamorous. Doubtleſſe a ſimple woman holding her peace ſhal haue more honour, than one of more wit, if ſhee bee full of tongue. Wherefore let woman-kind learne ſilence (this is one part of the quietneſſe of ſpirit commended to them by *Peter*), and ſuffer the due and reuerent eſteeme of their husbands, to worke in them a ſpeciall moderation of ſpeech, whileſt they bee in place.

Pro. 7. 11. & 9. 13.

And thirdly the womans ſpeeches of her husband behind his backe, muſt be dutifull and reſpectiue. Shee muſt not talke of him with a kind of careleſneſſe or ſlightneſſe of ſpeech, much leſſe with deſpightfull and reprochfull termes. Herein the godly fact of *Sarah* is commended to our imitation, and muſt be put in practiſe; when ſhe but thought of her husband in the abſence of all company, ſhe did reuerently intitle him by the name of *my Lord*. If in priuate ſhee gaue him ſo good and honourable a title, what ſhould ſhe haue done in company? what in his owne preſence? what vnto himſelfe. So muſt women inure themſelues to ſubmiſſiuenes in thoughts and ſpeeches in their husbands abſence, that they may the better practiſe the ſame in their preſence: for great is the force of cuſtome in this matter. Who would brooke a child ſpeaking diſgracefully, and murmuringly againſt his owne father, though behind his backe? and ſhall

Thirdly, when ſhe ſpeaketh to others of him behind his back.

1. Pet. 3. 6.

it bee thought ſufferable in a wife ? By how much there is more certaine triall of her inward affection and diſpoſition in ſuch caſe: by ſo much ought ſhe to be more attentiue to her words. Very dread may force a woman to giue good words vnto her husband, becauſe neither will he brooke, neither doth ſhe dare to doe any other : but this demonſtrateth a right conſcionable reſpect, when ſhee will not think or ſpeake of him (though he be farre from hearing or knowing it), without ſome note of good regard, that thoſe which heare may perceiue ſhee doth account him her gouernour and better. He that allowes not an euil thought of the Prince, will not allow euill ſpeeches of the husband, in priuate talke betweene neighbours ; for hee is the Prince of the houſhold, the domeſticall King. Wherefore, though thine husband be farre from thee, yet let thy feare of him be preſent with thee, that in mentioning of him to others, thou bewray not a contempt of him in thy ſelfe. And thus muſt a womans words be ordered towards her husband. Something alſo muſt be ſpoken of her geſtures and countenances, which as well as her words, muſt be mixed with reuerence, and haue a taſte of feare. Both good and bad diſpoſitions haue more waies of vttering themſelues, than by the tongue. *Salomon* ſpeaketh of an eye that deſpiſeth the mother: ſurely then the eye alſo of the wife may be a deſpiſing eye ; and her whole behauiour, with the geſtures of her whole body, may proclaime contempt, though her tongue bee altogether ſilent. Now theſe alſo muſt be looked vnto, that they may not

not diſcouer a baſe eſteeme of the husband. And as the barre of reuerence muſt hold the tongue ſo faſt in, that no ſpeeches may haue licence to goe abroad, but thoſe that are clad in the liuery of dutifulneſſe: ſo likewiſe muſt the other parts of her body, the eye, the brow, the noſtrils, the hands, the feete, the ſhoulders, be kept in ſo good order, by the gouernance of the ſame vertue, that they may not prooue as iniurious and harmefull, as almoſt the worſt words could doe. To ſwell and pout, to lowre and ſcoule, to huffe and puffe, to frowne and fume, to turne the ſide towards him, and fling away from him, in a mixture of ſullenneſſe and diſdaine, be things that doe breake the bridle of feare, and tread downe the mounds of reuerence ſo plainely, that farre ſhould it be from a vertuous woman, and one that would haue her conſcience beare her witneſſe, that her chaſte conuerſation is coupled with feare, ſo much to miſdemeane her ſelfe towards her husband vpon any occaſion. Theſe rude and contemptuous behauiours, are no leſſe vncomly in an inferiour, and doe no leſſe diſpleaſe and diſcontent a ſuperiour, to whom they are practiſed, than the moſt fierce & outragious ſpeeches would doe. Wherefore as her ſelfe will condemne theſe in her children, or maidens towards her ſelfe; ſo let her by no meanes allow them in her ſelfe againſt her husband, towards whom the Lord hath bound her as well to practiſe reuerence and feare, as any of her inferiours vnto her. For ſtill it muſt be preſſed vpon the harts of wiues, that familiarity is allowed them, but no rudeneſſe. And of reue-

rence, the womans first dutie, so much.

Her second speciall dutie is subiection, of which it followeth to speake: now, that hath also two parts; the first is obedience to her husbands commandements; the second, is submission to his reproofes or corrections. For the first, the Apostle doth plainly giue it in charge to women, saying; *Let the wife be subiect to her husband in all things.* What need wee further proofe? Why is shee his wife, if she will not obey him? and how can she in his name require obedience of the children and seruants, if her selfe refuse to yeeld it vnto him? for doubtlesse she can exact it none otherwise than as his deputie, and a substitute vnder him. But the thing it selfe will not be so much questioned, as the measure; not whether a wife must obey, but how farre her obedience must extend, is vsually called into questiõ: to which doubt the Apostle hath yeelded vs a most plaine and satisfactorie resolution, saying, *In all things in the Lord.* Obedience (you see) must be generall alone, so that it be in the Lord. In whatsoeuer matter a womans yeelding to her husband, shall not proone a rebellion against her maker, in that matter shee is bound in conscience to yeeld vnto him, without any further question. For indeed it were better for the husband that she were left at her owne libertie in all things, than not in all things tied to obedience; this seruice will be troublesome and thankelesse, if it be not vniuersall. To be obsequious alone in things that please her owne affections, is not to obey her husband, but her selfe. The true touch-stone of obedience, is a

thing

thing commanded that crosseth her desires: for what praise can it be, to doe what he biddeth, if she would haue done it, though he had neuer bidden: but this euinceth hearty and conscionable subiection, when she crosseth her owne desires to fulfill his, and chuseth to doe what her selfe would not, because her husband wills it. And seeing shee requireth a like largenesse of duty from the seruants in his name: her selfe shall be iudge against her selfe, if she doe not readily giue, what she earnestly looketh to receiue. And doubtlesse it were much more troublesome to haue authoritie ouer a wife, otherwise than so limited or streitned, than to haue none authoritie at all ouer her. If an husband might not command his wife in all lawfull things, it were more for his peace and for hers, and for all the families, that he might command her in nothing. For seeing there is no vmpire at hand to decide the controuersie betwixt them (in what things he may command, in what not), the very doubtfulnesse will make her bold to gaine-say in any thing, wherein she is not willing of her selfe to obey. Thus more words should be spent, and more labour and time bestowed in disputing the question, whether in this and this, she be bound to obey, than all her obedience may possibly be worth. For this cause the Lord of heauen, whose wisedome fore-saw, that his authority would bee worth nothing, if it were not of this extent, hath pleased to put it out of all controuersie, by giuing him as great a largenesse of power as might be; so that his owne royall prerogatiue of being Lord of all, and

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abeue all, might not be croſſed and impeached thereby. I confeſſe, a man is bound to looke to more points, than the lawfulneſſe of the thing by him commanded: but this is the onely thing to which the wife muſt bend her thoughts. In lawfull things ſhee may gently diſſwade, if ſhee perceiue them otherwiſe inconuenient: but in nothing may ſhe refuſe his commandement, vnleſſe it be vnlawfull. Neither yet ſufficeth it, that her obedience do reach to all lawfull things, vnleſſe it be alſo performed willingly, readily, quietly, chearefully; without brawling, contending, thwarting, ſowerneſſe. A good worke may be marred (you know) by an ill manner of doing it; as good ſtuffe may be ſpilled by the bungerly making. The wife ſhall vtterly diſgrace and disfigure her obedience, if ſhee repine, and hang off, and grow impatient, and ſhew choller, and will not, till ſhe cannot chuſe. Needs muſt, needs ſhall (ſaith the prouerb). Thankleſſe is all obedience, if it be compelled: nay, indeed it is not obedience, if force doe draw alone the outward man, and the will it ſelfe doe not of it ſelfe ſubmit it ſelfe; ſuch yeeldance declareth no reuerence, nor deſerueth any praiſe: but then is obedience laudable, and becomes a note of a vertuous woman, and a dutifull wife, when of her owne accord, in a conſcionable acknowledgment of her dutie, ſhe comes on of her ſelfe voluntarily and without vrging; euen as a wel-broken horſe, that ſeemes to haue but one ſoule with the rider, ſo readily doth he ſtop or turne, or goe with the hand of him that moues the bridle. Wherefore if you will haue your obedi-

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once worth any thing, make no tumult about it outwardly, allow none within. And thus now you haue heard the firſt part of ſubiection, obedience; a duty which (I doubt not) ſeemeth hard enough to woman-kind: for it is a yoake laid vpon them in their creation, which alſo ſince their fall, hath been made cumberſome, and ſo they are euer loath to beare it: but the ſecond part of ſubiection is yet more hard, and withall, equally, if not more needfull; that is, ſubmiſſion in receiuing reproofes, and (if need be alſo) corrections from their husbands: as ſhe muſt willingly obey all his lawfull commandements, ſo muſt ſhe patiently ſuffer all his reprehenſions and corrections. Is not this duty plainely required in thoſe words? *As the Church is ſubiect to Chriſt, ſo muſt alſo the wiues to their owne husbands in euery thing.* Doubtleſſe to brook reproofes and corrections, is a neceſſary part of the Churches ſubiection vnto Chriſt: neither ſhall it diſcharge its duty in ſtriuing to obey, vnleſſe where it faileth, it be content to be chidden; and if the failings bee (as oft they bee) palpable, to be chaſticed alſo. Wherefore it is impoſſible for women to looſe their conſciences from the bond of this part of ſubiection, vnleſſe they could ſhew (which they ſhall neuer be able to ſhew) ſome other text of Scripture, limiting and abridging this generalitie, and exempting them from ſuffering. Indeed this is an vncouth point, and that which ſcarce one woman of a thouſand, will grant to be needfull for her, or required of her: for corrupt nature hath no more ready meanes of pulling their neckes from vnder

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the yoke of difficult duties, than by a bold and craftie denying them to be duties: but it shall bee in vaine to cauill against euident proofe. It is most vndeniably plaine, that patient suffering, is one part of subiection to authoritie; and therefore ties the conscience of euery woman towards her husband, as well as doth the other part, (I meane) obedience; with as much safety and reason may she refuse the one, as the other, what euer be said to the contrary by some men also, who striue to nourish women in this error of thinking, that they bee not bound to patience: as if they knew not how of themselues to bee careleſſe enough of their dutie. Nature is full of pride, and pride aboundeth in impatiency. We would not seeme to be faulty, and therefore cannot endure to be told of a fault in any fashion: but with authoritie to be reprehended for it, which properly we cal chiding, who can brooke it? By how much it is more difficult, by so much it is more praise-worthy. We must not dispence with our selues in hard and troublesome duties, but shew that we make more account of God our Maker, than of our selues, by bowing vnder the heauiest burdens, and buckling our selues to the toughest labours, that he doth call vs vnto. And yet perhaps many women may be content to yeeld, that it is their dutie to submit themselues to sharpe words, and not to thinke scorne to bee chidden by their husbands. Onely for corrections, for blowes, here will be a world of gaine-saying, what woman will be perswaded to thinke, that it is her duty to take them at her husbands hands? Yet doubtlesse she

she cannot say, she hath followed the Apostles direction, of being subiect in euery thing, if she frame not her selfe to be subiect also in this thing. I confesse, that the neareneſſe of this societie is such, as maketh women to expect al kindneſſe, and nothing but kindneſſe; and hence it is, that shee cannot away with any thing that may sauour of vnkindnes: but if her expectations be crossed, and shee meete with that, that she doth not looke for: the God of heauen (the commander of a generall subiection) will neuer allow her to cast off this yoake of subiection. I confesse also, that a good wife should euen promise her selfe freedome from blowes at her husbands hands: for why? she should resolue neuer to breake forth into such exorbitant carriage, as may iustly challenge blowes. But yet withall she must bee of this mind; if mine husband haue iust cause, thorow my rudeneſſe and vnwifelike behauiour to strike me, I will take it well, and see and mend my rudeneſſe: yea, if he strike me causeleſly, and in meere passion, I will take it quietly, and not suffer my selfe to breake forth into rebellious and contemptuous words and gestures. For this also must bee diligently considered of, that some reproofes and corrections are iust and causefull, euen such as the faultineſſe of an inferiour doth deserue and call for. Some againe are causeleſſe and vniust, such as the superiours passion and distemper doth giue, without any fault at all of the inferiour, or any so great fault as deserueth so much sharpeneſſe. Now the former kind of reproofes and blowes if the wife receiue, she must thanke her selfe;

and not alone be patient vnder them, but carefull alſo to receiue them fruitfully, making conſcience to reforme the faults that haue procured them: for to be of ſo deſperate a mind in euil doing, as to reſolue, that chiding & ſtriking ſhal neuer mend her, but that ſhe will rather proue worſe than better by ſuch meanes, is a thing that declareth ſo great a predominancy of ſinne, as whoſoeuer nouriſheth her ſelfe in that reſolution, doth vtterly forfeit the name of a true Chriſtian wife. The ſore is vncureably deadly, that growes ſorer by fit plaiſters; and that womans ſoule is ſtarke naught, and ſold vnder ſinne, that will waxe more ſinfull, becauſe ſhee is vſed for her ſinnes according to her deſerts. But if any wife haue met with an husband ſo fooliſh and paſſionate, that hee will giue her reproofes or chaſticements of the latter kind, yet muſt ſhee determine to beare them meekely and quietly, without allowing her ſelfe to breake forth into any ſower, froward and vndutifull behauiour: for ſhe is to remember that Saint *Peter* ſaith, *A woman of a meek and quiet ſpirit is much ſet by of God*: and that meekneſſe and quietneſſe is not worthy the name of meekeneſſe and quietneſſe, which can onely then bee quiet, when no cauſe is offered vnto it of vnquietneſſe, by hard and vniuſt vſage. A ſleeping Lion will not roare, a ſleeping Beare will not bite: but this is meekeneſſe to keepe the ſoule calme, when paſſions are as it were ſtirred and wakened by wrongfull and vniuſt vſage. And ſurely Saint *Peter* is plaine in this point; if wee be beaten for our faults, and doe beare it patiently, that, in his iudge-

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ment, is ſcarce praiſe-worthy: but if we ſuffer for well-doing, and take it patiently, this is a matter of true commendation. It muſt be granted to bee a thing full of difficulty, to endure patiently the rage of a furious husband, that will brawle and fight without cauſe, and carry himſelfe like a mad man, and perhaps adde drunkenneſſe to his paſſionateneſſe, to make him more paſſionate: but ſtill wee muſt remēber, that this is no more difficult than diuers other duties in other caſes required of a Chriſtian; and that it is no excuſe from our dutie in any caſe, to ſay it is hard, and who can do it? God giueth liberall wages, and therefore may well call for hard workes. Moſt times women are ready to thinke in ſuch caſes, that they may lawfully take leaue to depart frō their husbands: but *Paul* ſaith plainly, no; let not the woman depart from her husband (ſpeaking of the beleeuing wife, of an vnbeleeuing husband, who no doubt did many of thē receiue much hard meaſure, & like enough alſo ſtripes & blowes from their infidell husbands). Wherefore if a woman be ſo yoked, ſhee muſt keepe her place, and ſhew patience. It is not for a priſoner to breake priſon at his pleaſure, becauſe he hath met with a rough Iaylour: If God haue made thine houſe thy dungeon, thine husband thy Iaylor; yet thou muſt not ſeeke to make an eſcape, till he deliuer thee out that put thee in. You will ſay (perhaps) that then a wiues caſe is moſt miſerable; I anſwer, that ſo it is indeed: but yet no more miſerable than of a godly child, liuing vnder the roofe of a tyrannicall and wicked father; and of a godly bond-man

being vnder the yoke of a wicked and furious maſter, and of Chriſtian ſubiects liuing vnder the yoke of an vnchriſtian and perſecuting tyrant, which yet muſt none of them ſaue themſelues by rebellion, nor ſome of them by flight. It is yeelded, that a woman may herein vſe the helpe of her friends, by their meanes to bend her husband to more mildneſſe; yea, ſhee may craue aide of the Magiſtrate, and ſeek to them that muſt rule both in publike, to compell him (by fit meanes) to rule her better in priuate: but to runne away from him, or to ſtrike againe, or to chide and ſcold; that ſhee may not doe, for that can neuer agree with ſubiection which God requireth at her hands. If it bee ſaid, that ſome men are ſo violent, as the wife may be in danger to haue her braines knocked out, and may ſhe not refuſe to dwell with ſuch an one? The anſwer is: ſhee may decline the preſent brunt, but ſhe may not forſake the matrimoniall ſociety: ſhe may flie to the Magiſtrate, and ſeeke ſafetie, with a purpoſe of returning vpon ſuch ſecuritie: but ſhe may not flie quite away from him, with a purpoſe of not returning: for as it is no warrant for a ſouldier to quit his ſtanding, becauſe the caſe falls out ſo, that hee muſt either die or leaue it, ſo neither muſt a Chriſtian in any place depart from his place for feare of death: for how can one ſpend his life better, than in keeping the place where God hath ſet him, or die with more comfort, than when he knowes that in looſing his life, he ſhall find it, becauſe he chuſeth rather to looſe it in doing his dutie, than to ſaue it by omiſſion thereof. If any take

take vp the obiection of the diſciples on this occaſion, ſaying for the womans part, as they did for the mans vpon another occaſion; that then it were better for a woman neuer to marry? I anſwer, that I thinke ſo too, than to marry with ſuch an huſband. Wherefore it ſhould teach both maidens and parents, great warines in making their choice: but when the choice is made, it is euill redreſſing the inconueniences of an euill choiſe by ſinning againſt God, in impatiency or deſertion of the place. Yea, this one argument of patient bearing ſhould be earneſtly preſſed vpon the conſciences of women fearing God, becauſe there is no ſurer meanes of winning their husbands from ſuch fierceneſſe, nor of procuring to themſelues an excellent meaſure of fauour from God, here, and glorie hereafter, than by ſuch quiet enduring of carleleſſe hardneſſe: for if an vnbeleeuer may be wonne from infidelitie to Chriſtianity by the wiues chaſt behauiour vnited with feare; how much more may ſhe hope to winne him from vnreaſonableneſſe and violence, to reaſon and iuſtice by the like carriage? And doubtleſſe if that follow not, yet ſhall ſhe find that *Peter* did not ſay in vaine, *A woman of a quiet ſpirit is much ſet by of God.* But as for the other courſes of ſetting hard to hard, and reſiſting violence by violence, or of departing from him, with whom ſhe liues ſo weary a life; the former of theſe ſhall but more exaſperate him and God too againſt her, cauſing that ſhe ſhall haue a raging conſcience, as well as a raging husband; the latter ſhall leaue her in the caſe of one that hath broken priſon, whom the Magiſtrate

Magiſtrate will purſue and take, and put him in an harder priſon, with more gyues after, thā before: ſo ſhall ſhe bring an heauier hand of God vpon her, by not accepting the chaſtiſement wherewith hee pleaſeth to trie her. And ſo you haue heard the duties of man and wife, principall and leſſe principall, mutuall and ſpeciall, both to him and alſo to her. Now though I haue been long already, yet I ſhall take leaue to make ſome vſe of all, but very briefly.

Chap. XV.

Containing ſome application of all.

And firſt, this miniſters a good inſtruction to young and vnmarried people, that they doe not vnaduiſedly ruſh into this eſtate. A thing of ſuch difficultie ſhould not be lightly vndertaken. They ſhall haue their hands full of duty, if they get not their hearts full of grace, and their heads full of wiſdome; they ſhall find an houſe full of trouble, and a life full of woe; meeting with gall in ſtead of hony, and grauell in ſtead of nouriſhing morſels. Wouldſt thou be married? See what wiſedome, what patience, what grace fit to gouerne, or fit to obey, thou findeſt in thy ſelfe. Get theſe againſt thou come to vſe them, or elſe marriage will not yeeld thee ſuch contentment, as thine imagination promiſeth. Vaine youths grow wanton and fall in luſt, and muſt marry before they haue any

power

power to practiſe, any vnderſtanding to know their duties; ſo they trouble themſelues, and diſcredit their eſtate both at once. He that leapes ouer a broad ditch with a ſhort ſtaffe, ſhall fall into the midſt; and he that enters vpon matrimony without care to attaine great grace, ſhall be mired and douſſed in diſquietment and vexation. Let vnmarried people thinke of this, and be wiſe.

Secondly, I muſt aduiſe all married perſons to grow acquainted with theſe duties, and to marke their failings in the ſame. But miſtake me not: I would that the wife ſhould know hers; the husband his: and both, the common duties. I deſire, that they ſhould obſerue each their owne, not ſo much each others failings. Indeed it may be feared, that diuers hearers now will be worſe for hearing, becauſe they heard amiſſe. The husband may perhaps ring his wife a peale of her dutie, when hee comes home, and tell her how her faults were ript vp; and yet neuer conſider or meditate of his owne duties or faults. The wife alſo may likely tell him of his owne at home, when ſhee hath little or nothing to ſay to her ſelfe. Thus both ſhal be worſe, when they ſeeke to vpbraide each other, not to amend each ones ſelfe. Thou husband didſt liſten attentiuely, when the womans duties were handled, and thoughtſt: There he met with my wife; ſuch a time ſhe ſhewed little reuerence, leſſe obedience. Thou wife hadſt the like thoughts concerning thine husband: There hee told him home of his dutie. It is not long ſince he ſhewed himſelfe neither wiſe nor gentle. I would he would ſee to a-

mend. Vnwiſe man, vnwiſe woman: why hadſt thou not moſt care of thine owne ſoule? Couldeſt thou marke what was good for anothers diſeaſe, not what for thine owne? Wilt thou grow skilfull in his way, and not know one foot of that wherein thy ſelfe muſt trauell? Brethren, ſiſters, let this bee altered in vs. If thou be a Chriſtian husband, haue more care to know that, and be more frequent in conſidering that, for which thine owne ſoule muſt anſwere, than what lies to the accounts of another. So doe thou that art a Chriſtian wife. And that man or woman that ſees not more faults and failings in him or her ſelfe than the yoake-fellow, bewraies wondrous great pride, ignorance and hypocriſie, if he or ſhe be not matched with one too too notorious for ill demeanours. If the heart were well touched, it owne ſinnes would be more grieuous, the husbands or wiues leſſe. Contend therefore not how ſhort thy yoke-fellow comes, but not to come ſhort thy ſelfe. Paſſe by the others failings more eaſily, bee more cenſorious towards thine owne: this were to deale as a Chriſtian, euen to iudge thy ſelfe. He neuer yet learnt to worke well in any worke, that would caſt his eye more vpon his neighbours fingers than his owne: neither was he euer good ſcholler that would con his fellowes, and not regard the taske impoſed vpon himſelfe. And that makes husbands and wiues ſuch ill paymaſters one to another, becauſe they looke often what is owing to them, not what they owe. I doubt not but experience will backe my ſpeech, If I pronounce, that they bee not the beſt husbands and wiues,

wiues, which are heard to complaine much of their yoke-fellowes defects in dutie, little of their owne. And yet is not this ordinary? Euery man would be a good husband, if his wife were not so bad: and she a good wife, were not he so excessiuely faultie. All the accusations, all the iudgings are darted at each other. What folly is this; Vnderstand idle man and woman, that it is not the requiring or receiuing of dutie from others, but the knowing and performing of what pertaines to thy selfe, that will proone thee a Christian, comfort thee in tentation, reioyce thee in death, and stand for thee in iudgement. And yet art thou so loud, and much in calling for dutie, so mute and dumbe, and ignorant in yeelding it; To conclude therefore, know thine owne dutie best, marke most thine owne transgressings of duty; then shalt thou be free from brawles with thy yoke-fellow, if thou bee taken vp with paines about thy selfe: and there is no better meanes of peace in families, than that euery one should learne and plie his owne worke, see and labour to mend his owne faults. Haue you then been both or either vnchaste, vnlouing, vnfaithfull? repent both; and straine not curtisie who shall begin: but let either set other a copie of goodnesse. And if you will needs striue, let it be, which shall be the best, which mend first. Hast thou beene a foolish, passionate, vniust husband, full of bitter words, perhaps also (which is monstrous) of blowes giuen causelesly, and in anger, seeking and seruing thy selfe alone, and not regarding thy wiues good, so thou mightest goe away with thine owne will?

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Diue not into her faults; cry not out, ſhe hath been thus and thus to me: but repent of thy bitterneſſe, vnthriftineſſe, folly of all ſorts: confeſſe it to God; beſeech him to make thee a better husband, that thy wife may be better. Haſt thou beene a diſdainfull, contemptuous, brawling, impatient, diſcontented, and diſobedient wife? aske thine heart before God, and diſſemble not. If yea: clamour not againſt thine husbands folly, exclaime not of his rathneſſe and hardneſſe; but condemne thy ſelfe before, and call vpon God, to make thee feare and obey thine husband as a Commander vnder him. Entreat him of mercy to make thee better, that thy husband alſo may be better. Follow the Prouerb, and let euery of you mend one, I meane himſelfe, and contention will ceaſe. Pray for eachones ſelfe firſt, then for each other. Where you haue offended, labour to ſee it, confeſſe, bewaile it, and cal for power to reforme, and be not skilfull to caſt the fault vpon another, but to caſt it out of thy ſelfe. So ſhall your loues be ſure, your hearts comfortable, your example commendable, your houſes peaceable, your ſelues ioyfull, your liues chearefull, your deaths bleſſed, and your memories happie for euer.

FINIS.

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